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ANNUAL REPORTS

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEARS 1947—1956



MYSORE:
PRINTED BY THE SUPERINTENDENT, GOVT. TEXT BOOK PRESS
1964

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P R E F A C E

When I took over in 1956 as Director, I found that the Annual Reports of the Department had not been published since 1946. Nor was there any material available in the shape of photographs, drawings and field notes which would help in their speedy preparation. It was exceedingly difficult to bring out these old reports, and I had to begin, from the very beginning: visiting sites and monuments, photographing and preparing drawings and making field notes. A good deal of time was also involved in the preparation of the blocks at the heavily-burdened Government Press, Bangalore.

I sincerely thank my departmental colleagues and all those who helped in the publication and printing of these Reports.

M. SESHADRI

With the best compliments of—

THE DIRECTOR OF ARCHÆOLOGY IN MYSORE,
MYSORE

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ARCHÆOLOGICAL SURVEY OF MYSORE

ANNUAL REPORTS FOR THE YEARS 1947—1956

1946-47

PART I: ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director, was on long leave till 5th September 1946, and again went on furlough for five months from February 1947 to the end of June 1947. During the period of his leave, Mr. L. Narasimha-char was in charge of the duties of the Director.

Government were pleased to sanction the re-organisation of the Department of Archæology in their Order No. E. 2794-95/Archy. 2-44-35 dated 8th October 1946. A consolidated list showing the allocation of the officers and the officials of the Department was submitted to Government for sanction.

2. *Inspection of Ancient Monuments and Study of Architecture and Sculpture*—Inspection and Survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Kadur, Shimoga, Chitaldrug and Bangalore Districts.

3. *Conservation of Ancient Monuments*.—The ancient monuments and sites at Chitaldrug were inspected jointly by the Director of Archæology (in-charge), the Chief Engineer, the Government Architect, the Deputy Commissioner, Chitaldrug, and others. Proposals regarding the preservation of these were submitted and an estimate for Rs. 19,000 was returned duly countersigned.

Experiments with preservative solutions in connection with the preservation of the Gomāṭa Colossus at Śravaṇabelgoḷa were conducted by the Geological and Archæological Departments. Dr. B. B. Lal, the Archæological Chemist with the Government of India, paid a visit to the State and inspected the paintings at the Daria Daulat, Seringapatam, and the Gomāṭa statue at Śravaṇabelgoḷa. Dr. R. E. Mortimer Wheeler, Director-General of Archæology in India, also inspected these monuments and made certain recommendations for their effective conservation.

Further measures in regard to the conservation of the temples at Bēlūr and Halebid were decided upon by the Renovation Committee and work was undertaken accordingly.

Definite proposals of the committee in regard to the preservation of Shaji's Tomb at Hodigere near Chennagiri, Shimoga District, were submitted to Government.

Mr. L. Narasimbachar, Director in-charge, was deputed to New Delhi for a period of about 20 days in October 1946 to learn the latest methods of conservation technique practised in the Archæological Survey of India.

4. *Excavation*.—Excavation work was conducted at the ancient sites of Brahmagiri and Chandravalli in the Chitaldrug District in collaboration with the Archæological Survey of India, commencing from about the 15th February 1947 to the end of the official year. The results of the excavations were very encouraging, since they tended to throw very valuable light on the early history of Mysore and to bridge the great gap between the prehistoric and historic periods, while revealing, at the same time, certain new cultural phases hitherto unknown.

A preliminary survey of the ancient site at Halebid was also made pursuant to Government Order No. D. 2776-8/Mus. 15-45-3 dated 6th November 1946, sanctioning the excavations at Halebid.

5. *Miscellaneous*.—At the instance of Government, the Department selected and packed certain exhibits illustrating the ancient sculptural wealth of Mysore to London in connection with the Royal Academy Exhibition of Indian Art, during the Winter of 1947-48.

1947-48

PART I: ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director returned from long leave on the 1st July 1947 and guided the activities of the Department till the 23rd December 1947 on which day he suddenly expired. Sri L. Narasimbachar, M.A., Assistant to the Director, went on combined leave from the 27th July 1947 to 23rd December 1947. He was appointed Acting Director of Archæology with effect from the 24th December 1947.

Government were pleased to sanction the allocation statement with regard to the Re-organisation of this Department (*vide* G.O. No. E 9130-31/Archy. 3-46-25 dated 4th May 1948).

2. *Inspection and Study of Ancient Monuments and Sites*.—Survey and Inspection tours were undertaken by the permanent Director in parts of the Bangalore District during November 1947 and by the Acting Director in parts of Hassan, Chitaldrug, Bangalore, Mandya and Mysore Districts during the latter half of the year. At the direction of Government, the Church at Setṭihalli, Hassan District, was inspected and a report was submitted recommending that it might be included in the list of ancient monuments under Class III. The temples at

Bannūr and Belākavāḍi were also inspected and a report submitted on their conservation.

Very interesting ancient sites were discovered on the banks of the Cauveri near Belākavāḍi and T. Narasipur. The antiquities collected on the surface show a remarkable resemblance to the antiquities from Brahmagiri and Chandravalli in the Chitaldrug District.

3. *Epigraphy.*—Epigraphical tours were conducted in the Malavalli and Maddūr taluks of the Mandya District. About 30 lithic records were discovered. The stone inscriptions pertain to the history of Mysore from the time of the Gangas to the time of Hyder.

4. *Excavations.*—The Department undertook excavations on the ancient site of Halebid in collaboration with the Government Museum, Bangalore. The area actually subjected to investigation was very limited and was confined to the Palace site of the Hoysalas.

The ancient site of Halebid covers a very extensive area, measuring over 16 square miles. It is studded with hundreds of temples and mounds surrounded by a cyclopean wall. Until the Archæological Department undertook excavations this year, all our information about this ancient metropolis of the Hoysala empire was naturally based upon inscriptions and chronicles. A considerable part of the extensive area over which the ancient capital flourished called for an intensive overground survey, and this was undertaken along with excavation. Although this aspect of investigation has still to be completed, the work already done has revealed many hitherto unknown facts of historical importance pertaining to the pre-Hoysala as well as the Hoysala periods. This overground survey has made it possible for us to reconstruct the cultural and political history of our country from the early centuries of the Christian era.

The Palace site which was selected for being excavated during this year measures over 21 acres and is surrounded by a fort wall of cyclopean masonry. But work during this year was concentrated on just one field measuring 200 feet by 160 feet. The investigation carried out revealed remains of two large buildings which appear to belong to the rear portion of the palace. One of them is a great bath of the palace running to an extent of 200 feet north to south and consisting of about half a dozen bath-rooms each of which is provided with separate flights of steps for approach. The other also runs north to south with some flights of steps on the west.

The sink is built of brick and mortar and the drain and the flight of steps are of stone.

To the south of the area intensive digging was conducted in one square with a view to finding out facts and materials pertaining to the pre-structural layers in

the area. During the course of digging, traces of a brick kiln belonging to the pre-Hoysala period were found.

Compared to the extensive nature of the site and the large number of its neglected monuments, the excavation work so far done is indeed little. The ancient site of Halebid is nearly as vast as Hampi, but much older. Its monuments and sculptures which have earned for Mysore an enviable reputation for artistic genius deserve to be studied in great detail.

5. *Miscellaneous.*—The Department of Archæology participated in the Royal Academy Exhibition of Indian Art held at London during November and December 1947 and organised an exhibition of historical and archæological antiquities in the “Vasantha Sāhityōtsava” of the Karnāṭaka Sāhitya Parishat at Bangalore.

The Annual Report of the Department for 1946 was sent to the press.

1948-49

1. *Personnel.*—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology by virtue of G.O. No. 635/C.B. dated 9th August 1948. The place of Assistant to the Director of Archæology was advertised. The Department was shifted from the Jubilee Hall and the District Board Office building to building No. 932 ‘Sri Gopalakrishna Nilaya’ Lakshmipuram, Mysore. The allocation of the several officials of the Department was sanctioned. One post of Epigraphist was created in the Department by abolishing the two part-time places of Tamil Pandit and Chemist (*vide* G. O. No. E. 14098-9/Archy. 2-48-11, dated 20th June 1949.)

2. *Inspection and Survey Tours.*—Inspection and survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Shimoga, Chitaldrug, Kolar, Tumkur and Bangalore Districts. The Acting Director of Archæology was deputed to study the monuments at Ajanta and Ellora while the Technical Assistant was deputed to undergo a course of training in the latest methods of conservation in the Archæological Survey of India at New Delhi.

Near Chakkūr in the Heggaḍadēvanakōṭe Taluk Megalithic circles similar to those at Brahmagiri in the Chitaldrug District were found in very large numbers. The excavation of these circles, it is hoped, would reveal highly interesting facts pertaining to the early periods of Mysore History.

3. *Epigraphy.*—One copper plate inscription received on loan from Tīrthahallī in the Shimoga District was deciphered and is being edited in the Report.

4. *Conservation.*—Detailed working drawings for the construction of a tower at Māgaḍi and the restoration of the Mahādvāra of the Lakshminarasimha Temple

at Mārehalli were prepared and forwarded to the Department of Public Works to enable them to undertake the work of conservation. The restoration of the Kīrti-nārāyaṇa Temple at Talakād was undertaken after a joint inspection of the monument by the Director of Archæology, the Executive Engineer, Mandya Division, Mandya, and the Special Officer for the Survey of Muzrai Institutions. The Gōmaṭa colossus at Śraṇabelagoḷa was also inspected and proposals were submitted to Government in regard to the scientific preservation of the statue, urging on the need for constituting a special committee in this behalf.

5. *Miscellaneous*.—The Department participated in the Exhibition organised under the auspices of the All-India Educational Conference during December 1948 and was awarded Gold Medal Certificate.

1949-50.

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology. Government were pleased to appoint Sri K. Narayana Iyengar, M.A., Curator, Government Museum, Bangalore, as Assistant to the Director of Archæology on an acting basis in their Order No. E. 7356-9/ Archy. 9-48-7 dated 10-1-1950. Sri Narayana Iyengar assumed charge of his duties on 3rd February 1950.

2. *Inspection of Monuments and Study of Architecture and Sculpture*.—The Director and his Assistants undertook tours in parts of Bangalore, Hassan, Kadur, Tumkur, Shimoga and Mysore Districts, for the exploration of ancient sites as well as study and inspection of ancient monuments. A number of estimates were received through the Muzrai Commissioner, and Deputy Commissioners of Districts and the Public Works Department in connection with repairs to or renovation of ancient monuments. These estimates were either returned with countersignature or forwarded with detailed conservation notes on the concerned monuments after due scrutiny at the spot. Among the important monuments inspected during the year, were the Lakshmīnarasimhasvāmi temple at Hoḷe-Narasipur, the Kōdaṇḍarāma and Īśvara temples at Hiremagalūr, the Vidyāsankara temple at Śringēri, the Rishya sringēśvara temple at Kigga, the Gavi Gangādhārēśvara temple at Bangalore, the Chandramaulīśvara and Chennakēśava temples at Amritur, the Bhīmēśvara temple at Kaivāra and Śri Venkaṭaramaṇasvāmi temple at Alamgiri, Chintāmaṇi Taluk. The Lakshmīnarasimhasvāmi temple at Hoḷe-Narasipur which is a major Muzrai institution and an Ancient Monument, III Class, deserves to be protected as a II Class ancient monument. The famous 'Yūpastambha' at Hiremagalūr, the erection of which goes back to the early centuries of the Christian era is worn out and stands unprotected from sun and rain. Necessary steps are proposed to be taken in this behalf.

Detailed notes on the conservation of the Bhīmēśvara temple at Kaivāra, the Śrī Venkatarāmaṇasvami temple at Ālamgiri in the Chintāmaṇi Taluk, and the preservation of the stone inscription of Venkōji near the Mallikārjuna temple, Mallesvaram, Bangalore, have been prepared. The preservation of the world-famous colossus of Gōmatēśvara at Śravaṇabelgoḷa is receiving the closest attention of the Gōmatēśvara Preservation Research Committee. Methods for healing up the cracks appearing on the image and the deteriorated surface of the rock out of which the image has been carved are being carefully examined and experimented upon with a view to determining the best way of treating the statue.

In the field of architecture and sculpture a re-study was made of the Vidyāśankara temple at Śringēri and the Madanikai images at the Chennakēśava temple, Bēlūr. A close study of the architectural details of the Vidyāśankara temple at Śringēri revealed indications of the reconstruction of the structure during the 17th century A.D., which fact is supported by epigraphical and other evidences. Fresh photographs of the Madanika (bracket) images in the Chēnnakēśava temple at Bēlūr have been taken.

The roof of the Kīrtinārāyaṇasvāmi temple at Talkād which is a I Class ancient monument was completely repaired and rendered water-tight. Arrangements are being made to open out the court-yard of the temple by removing the accumulation of sand and other debris lying there and carrying out other necessary measures of conservation. A detailed note was prepared in this connection.

3. *Exploration of Ancient Sites.*—Side by side with inspection and study of ancient temples, the work of exploration of ancient sites was also done wherever possible and the results have been very promising. Sites which in point of importance rank with those at Brahmagiri and Chandravalli were discovered in the Mysore District. Among them the megalithic structures discovered near Belatūr in the Heggadadēvanakote Taluk are noteworthy. Similar megalithic sites which were noticed near Bangalore, and Turuvanūr in the Chitaldrug District, have been surveyed and recorded.

The discovery of ancient sites in at least three places in the Kāvēri Valley, namely, Tirumakūdlu, Maralahalli and Belakavādi has indicated the need for a systematic investigation on a large scale into the origin and development of what appears to be an ancient Iron Age culture. The pottery and other antiquities collected from these sites reveal the existence of an advanced state of material civilization. It is significant that the pottery collected overground displays a marked similarity of types, technique and pattern with the pottery of Brahmagiri so that there seems to be little doubt as to the contemporaneity of these sites. It is proposed to undertake a more elaborate exploration and survey of the upper Kāvēri Valley of the Mysore State which might reveal the existence of even more ancient

sites and thus prove to be of great value in the reconstruction of the Pre-History of the State. No less important than these was the discovery, during the year, of a (pre-historic?) chisel drawing (graffitti) of a bison on a boulder at the foot of the Chitaldrug Hills.

4. *Numismatics*.—A very important discovery in the field of numismatics was made near Tirthahalli in the Shimoga District. At a distance of about 5 miles from the place is situated an ancient site which accidentally yielded, while laying a road, a pot containing 61 silver coins of the Kshatrapa period. This find is the first of its kind in the State and will no doubt throw valuable light on the history of Mysore during the early centuries of the Christian era.

5. *Epigraphy*.—Extensive tours could not be undertaken in connection with the collection of new inscriptions and the revision of old ones. Some new inscriptions have, however, been discovered, the most noteworthy of these being a large inscription on a boulder near Rāmēdēvara Oḍḍu, belonging to the Hoysala King Narasimha and dated in the Śaka year 1208. It appears to refer to the construction of an Oḍḍu or tank called 'Rāmēdēvara Oḍḍu' immediately to the south of Chitaldrug by Perumāle Daṇḍanāyaka, an officer under the Hoysala king. This takes the history of the construction of the Fort of Chitaldrug and reservoirs meant for the storage of water particularly in that area, back to the days of the later Hoysalas. Orders of Government have been obtained for the printing of the text of Tamil and Grantha inscriptions of the Kōlār and Bangalore Districts in a private press.

6. *Miscellaneous*.—The problem of preservation of megalithic and other ancient sites is engaging the attention of the Department and steps are being taken in consultation with the Revenue Department to enlighten the people and the several local officers about their importance and preservation. Government have in their Order No. E. 3077-87/Archy. 10-48-4 dated the 23rd May 1950 been pleased to approve the proposals submitted by the Archæological Department in this behalf.

1950-51

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology till 22-11-1950 when he proceeded on privilege leave for three months (G.O. No. 11562/C. B. 281-50-1, dated 18th November 1950) which was later extended by two months of combined leave (*vide* G.O. No. 17152, C.B. 281-50-1, dated 23rd February 1951). During his absence on leave, Sri K. Narayana Iyengar, M.A., Ag. Assistant to the Director of Archæology, was placed in additional charge of the duties of the Director of Archæology (*vide* Government Order mentioned above). Sri S. Srinivasachar, M.A., B.T., the Technical Assistant of the

Department, was appointed as the Research Assistant in the Research and Reference Division of the Ministry of Information and Broadcasting, Government of India, and he was permitted to join duty there retaining his lien in the Department for a period of one year in accordance with G.O.No. E. 10, 182-83/Archy. 3-50-4, dated 27th December 1950. Sri S. Srinivasachar was relieved of his duties in this office on the 13th November 1950.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.* —Tours for the inspection and survey of ancient monuments and sites were undertaken by the Director and his assistants in several parts of the State. Considerable attention was paid during the year to the examination of the conservation needs of the ancient monuments so much so that a large number of protected and other monuments were inspected and the notes of inspection on their conservation was forwarded to the authorities in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates were received through the Muzrai Commissioner, Deputy Commissioners of Districts and the Public Works Department in connection with the repairs to or renovation of ancient monuments. Some of these estimates were countersigned and returned to the concerned officers for further action while many of them had to be forwarded together with detailed conservation notes on the concerned monuments after due scrutiny at the spot, since the estimates did not satisfy the actual conservation needs.

Among the important monuments inspected during the year mention may be made of the Lakshmīnarasimha Temple at Vighnasante (Tumkur District), Mallikārjuna Temple at Bāsrāl (Mandya District), Sri Srikantheśvarasvāmi Temple at Nanjangud, Śrī Ranganāthasvāmi Temple at Śrīrangapaṭṇa, Śrī Nārāyaṇasvāmi Temple at Mēlkōte, Śrī Kīrtināraṇasvāmi Temple at Talkād, Śrī Paravāsudēva and other Temples at Gundlupēt, Rāmēśvara Temple at Keḷadi, the group of memorial stones (viragals) at Hireguṇḍugal (Tumkur District), Saunyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doddagaddavalli (Hassan District), Mārkaṇḍēśvara Temple at Khāṇḍya (Chikmagalur District), etc. The Lakshminarasimha Temple at Vighnasante is a first class ancient monument belonging to the Hoysala period which deserves to be maintained in a good state of preservation. But the tower over the garbhagriha of this temple collapsed in the year 1948 and other parts of the temple are also in such a dangerous condition that they may fall down any moment. Although it is already four years since the tower collapsed, it has not yet been possible to undertake the rebuilding of the tower or attend to the repairs of the other parts of the monument. As it is desirable that such a monument should be repaired and restored to its original condition very early, the concerned authorities have been urged to take necessary action in the matter. The

Paravāsudēva Temple at Gundlupet was built by the Mysore Ruler Śrī Chikka-Dēvarāja Wodeyar in memory of his father and is a good specimen of architecture and sculpture that flourished under the Mysore dynasty. It is now in a dilapidated condition and may come down soon if it is allowed to continue as it is.

Detailed notes for the conservation of the temples at Kaḍaba, Lakshminarasimha Temple at Bhadrāvati, Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doḍḍagaddavalli, Ādinātha Basti at Kambadahalli, etc., and preservation of the group of about twenty memorial stones (vīragals) belonging to the Gaṅga period at Hiregundugal have been prepared. These viragals at Hiregundugal portray the heroes in various fighting attitudes and the inscriptions on them reveal important facts connected with the relations between the Rāshtrakūṭas and the Gaṅgas during the early 9th century A.D. The Gōpāla svāmi Temple at the village of Gōpāla, Tarikere Taluk, the Varāhanātha Temple on the banks of the Hēmāvati river at Varāhanāthakallahalli, Krishṇarājpet Taluk, were studied in detail. The Deputy Commissioner, Chikmagalur, informed this Department that the Gōpāla village had become a becharak one and the temple of Gōpālakṛishṇa had consequently been a defunct Muzrai institution. The image of Gōpālakṛishṇa which is a good piece of sculpture has been recommended to be transferred to the Government Museum, Bangalore, for preservation. The image of Lakshmivarāhasvāmi in the Varāhanātha Temple at Kallahalli is a fairly big image (about 16 ft. high inclusive of the pedestal) and is very well proportioned. Since it is a rare image representing the Varāha (Boar incarnation of Viṣṇu,) this temple is also worthy of being preserved.

The most important measure undertaken during the year for the conservation of ancient monuments is the passing of orders of Government for the protection of megalithic sites in the Mysore State on the same lines as that of the Madras Government. These megalithic sites have been noticed in almost all the Districts of the State. A provisional list of these sites numbering about 50 was prepared on the basis of the exploration conducted by this Department so far and copies of the list have been sent to the Revenue Commissioner in Mysore and the Deputy Commissioners of Districts as directed by the Government, in connection with the action proposed to be taken for the protection of the sites. The question of undertaking a more systematic survey of these megalithic sites in the State on the lines of the investigations carried out by the Department of Archæology, Southern Circle, in the Madras Presidency is also under contemplation. A short descriptive note giving an idea of the megaliths in general has been circulated for the information of the Local, District and Taluk Officers of the Revenue Department who are expected to assist in the discovery and preservation of these ancient monuments.

The Gōmaṭēśvara Research Committee resolved at one of their meetings that the Department of Archæology may obtain clear photographs of the face of the

Gōmaṭēśvara Statue for examination by experts. Accordingly close up views of the cracks and other weathering marks appearing on the face and other parts of the Gōmaṭēśvara colossus at Śravaṇabelgoḷa were taken by this Department and supplied for purposes of study to the Gōmaṭēśvara Preservation Committee.

In the Tungabhadra valley an ancient site was discovered at Hāḍavanahaḷḷi on the left bank of the Tungabhadra river about sixteen miles from Shimoga. The specimens of painted pottery, iron slag and a cornelian bead collected from the surface in this area bear some resemblance to similar antiquities recovered from the Chandravaḷḷi site near Chitaldrug.

3. *Epigraphy*.—Collection of new inscriptions and the revision of old ones could not be undertaken this year. Among the inscriptions collected, mention may be made of a copper plate grant of Madakere Nayak, Paḷeyagār of Chitaldrug.

4. *Numismatics*.—The authorities of the Śrī Śrikanṭhēśvara Temple, Nanjangud, reported that a number of old coins were found in the possession of the temple and they required to be examined. Some of these coins were found to be fairly well known types issued by rulers of the Mysore dynasty while the others belong to the modern period and appear to be issues from various places outside the Mysore State, like Baroda, Hyderabad, Portugal, etc. Among the coins of the Mysore dyansty the dated series of the time of Krishṇarāja Wodeyar III are important.

5. *Exhibition*.—At the request of the Maharaja's College Centenary Celebration Committee, the Department participated in the Exhibition of Art and Archæology organised in connection with the Centenary Celebrations held during the month of January 1951. His Highness the Maharaja of Mysore who paid a gracious visit to the Exhibition was pleased to express his high appreciation of the exhibition and observed that it was "One of the most interesting and educative." The Department also participated in the exhibitions recently held in connection with the Maluād Conference at Shimoga and the 38th Cattle Show at Hāssan. Arrangements had been made for the display of a typical and representative collection of antiquities, photographs of views of architecture and sculpture in Mysore, charts, maps, etc., at these exhibitions. A member of the staff of the Department had also been deputed to explain the significance of the exhibits to the interested visitors.

6. *Publications*.—The printing of the Annual Report of the Department for 1946 was completed. Printed copies of the revised edition of the guides to Bēlūr, Halebid and Talkād have been received from the Government Branch Press, Mysore, and are ready for sale. Arrangements were made to print the Tamil inscriptions of the Supplementary volume to the Epigraphia Carnatica series at Madras.

7. *Library*.—About 72 new publications were acquired for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department under the Budget heads amounted to Rs. 31,755-2-8 and Rs. 31,352-1-2, respectively, during the year. A sum of Rs. 403-1-6 was realised by the sale of the Departmental publications and photographs.

1951-52

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director of Archaeology and in-charge Director of Archaeology was appointed to act as Director of Archaeology in Mysore with effect from 22-11-1950 *vice* Sri L. Narasimha-char, M.A., Acting Director of Archaeology, who was granted combined leave with effect from 22-11-1950. During the year under review Sri S. R. Iyengar, Draftsman of the Department, resigned his post and the place became permanently vacant.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*.—Tours were undertaken for the annual and periodical inspection of the protected monuments and ancient sites by the Director and his assistants in the various parts of the State. The activities of the Department were mainly concentrated as during the previous year, on the study of the conservation needs of the large number of protected ancient monuments of the State. As the condition of many of these protected monuments was not satisfactory, they were found to be in need of immediate attention. Consequently, as many as forty monuments were examined by the Director during the year under report. In most cases estimates for urgent repairs or renovation forwarded by the Officers of the Public Works Department and the Muzrai authorities had to be scrutinised keeping in view the actual needs of the monuments from the point of view of archaeological conservation. As far as possible suggestions have been made for effecting repairs to the monuments in the order of urgency, the main consideration being the safety of the structure as well as the availability of funds. The detailed notes prepared in connection with each monument were promptly forwarded to the custodian in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates of cost amounting to about a lakh of rupees received through the Muzrai Commissioner and Deputy Commissioners of Districts and the Public Works Department were returned duly countersigned during the year. Among the monuments thus inspected mention may be made of the Jyōtirmahēśvarasvāmi temple at Sāligrāma, Divyalingēśvarasvāmi temple at Haradanahalli, Īśvara temple at Arsikere and Mallikārjuna temple at Basrāl. A special estimate for urgent repairs to the Vidyāśankara temple at Śringēri for Rs. 10,000 was also scrutinised. Other monuments of great archaeological importance and architectural beauty inspected during the year that deserve to be noticed are: the Arkēśvara temple at Hale Ālūr,

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*—The protected ancient monuments of the State have now been classified under two categories, *i.e.*, Monuments of National Importance and State Monuments. The Archaeological Department of the Government of India are responsible for the maintenance and upkeep of the Monuments of National Importance while the Government of Mysore will have to continue to look after the monuments brought under the State list as hitherto.

But, since the monuments of National Importance had not been taken over under the direct control of the Central Government during the current year, the Government of Mysore attended to their maintenance and upkeep on an “Agency” basis on behalf of the Government of India. As per requisition of the Government of India, a detailed statement of expenditure incurred by the Mysore State in respect of repairs to and maintenance of monuments of National Importance during the years 1950-51 and 1951-52 was got prepared and forwarded to the Adviser on Archaeology to the Ministry of Education, Government of India, New Delhi. The total expenditure incurred on the upkeep, etc., of monuments of National Importance during 1950-51 and 1951-52 amounted to Rs. 1,04,348 which included the amount spent by the Muzrai, Public Works and Garden Departments of the State as well as the Gōmaṭeśvara Research Committee. A major portion of this amount has already been reimbursed to the State Government by the Government of India. As requested by the Superintendent, Department of Archaeology, Southern Circle, Madras, the Government of Mysore deputed the Director of Archaeology, Mysore, to undertake a tour along with the Superintendent of Archaeology, Madras, during the month of September 1952 for a joint inspection of about thirty monuments of National Importance situated in the Mysore, Mandya, Hassan, Bangalore and Kolar Districts. Śrī Madho Sarup Vats, M.A., F.R.A.S.B., Director-General of Archaeology in India, paid a visit to the State in the early part of November 1952 and inspected some of the monuments of outstanding importance at Śrīrangapatna, the Gōmaṭeśvara statue and other monuments at Śravaṇabelgoḷa, the Channakēśava temple at Bēlūr, Hoysaleśvara and Kēdārēśvara temples and Jain Bastis at Halebid. Both the Director-General of Archaeology in India and the Superintendent of Archaeology, Southern Circle, Madras, expressed their appreciation of the good work done by the Department of Archaeology, Mysore, for the preservation of the ancient monuments in the State and were of the opinion that the protected monuments of the State had been maintained in a satisfactory condition. A sum of Rs. 67,500 was allotted by the Central Government for the repairs and upkeep of the monuments of National Importance in the State during the year 1952-53.

Besides the monuments of National Importance referred to above, a large number of State monuments were also inspected by the Director and his Assistants. During these tours of inspection, the estimates for urgent repairs or renovation

forwarded by the Officers of the Public Works Department and the Muzrai authorities for the counter signature of this Department were scrutinised. Detailed conservation notes were prepared in connection with the repairs to be effected to some of these protected monuments. About fifteen estimates for renovation, repairs, etc., received from the Public Works Department, were returned after due scrutiny along with the observations of this Department from the point of view of archæological conservation. Among the State monuments inspected by the Officers of the Department during the year, mention may be made of the Sri Narasimhasvāmi temple at Vighnasante, Tiptūr Taluk. It is a fine example of the Hoysala style of architecture, but unfortunately its beautiful tower collapsed some years ago. A joint inspection of this monument by the Director of Archæology, Assistant Engineer Tiptūr, and the Amildar, Tiptur Taluk, revealed the difficulties confronting the conservation of this structure. A detailed note on the renovation of the monument has been drawn up and sent to the Muzrai Commissioner for taking further action. The Muktināthēśvara temple at Binnamangala (Nelamangala Taluk) and the Kailāśēśvara temple at Maḷūr (Chennapatna Taluk) were the other two important monuments on the State list inspected during the year under report.

The Gōmaṭēśvara Research Committee devoted considerable attention for the preservation of the statue of Gōmaṭēśvara. In accordance with the suggestions of the Committee a scaffolding was constructed in front of the statue which enabled the members of the Committee to study the cracks and other defects appearing on the face and head of the image at close quarters. As resolved by the Committee a water repellant preservative coating was applied to the statue before the “Mahā-mastakābhishēka” ceremony. This opportunity was availed of by the Department of Archæology to obtain a number of close up views of the face and the several cracks on the face and the head for purposes of reference and record. Ink impressions of the cracks were also taken by this Department to determine the actual size of each of the cracks.

At Chickmadhure in the Challaḷakere Taluk (Chitaidrug District) an early monument probably belonging to the Nōḷamba-Pallava period was discovered. Although it is a plain structure, the square pillars with early motifs on them and some of the sculptures *e.g.*, Gaṇēśa, Saptamātrika panel, Bhairavi, etc., kept in the navaranga speak of its antiquity. The occurrence of several ‘Vīragals’ and inscriptions belonging to an early period (Circa 8th and 9th centuries A. D.) lying round about this monument is a noteworthy feature which gives a clue to the age of this site. Some of these inscriptions belong to the ‘Rāshṭrakūṭa’ and Nōḷamba-Pallava periods and are important from the point of view of the reconstruction of the history of that period.

3. *Epigraphy*.—Several important ancient inscriptions found in the Bēlūr, Chikmagalūr and Śringēri taluks were examined by the Superintendent for Epigraphy,

Government of India, Ootacamund, who paid a visit to the State during the end of November 1952. The Director of Archæology accompanied the Superintendent for Epigraphy during this tour. Three sets of copper plate inscriptions were received by the Department for decipherment and study. One of them is an important record belonging to the Nolamba-Pallava ruler Ponnēra Nolamba which gives an account of the early history of the Nolambas. This happens to be the first copper plate record belonging to the Nolamba dynasty so far discovered. Another set of copper plates noticed by the Department is valuable inasmuch as it has been issued in the first regnal year of the Gaṅga king Śrīvikrama. A third set of copper plate records which was sent by the Amildar, Madhugiri Taluk, for examination, belongs to the Gaṅga king Durvinīta. This inscription has already been published in *Epigraphia Carnatica* Volume XII (Tumkur District). Sri B. Venkoba Rao, Shanubhogue of Doḍḍadhāḷivaṭṭa, who produced this set has been good enough to present the same for the Museum of the Department.

4. *Numismatics*.—Twenty-two gold coins (varahas and half varahas) discovered in the Sorab Taluk (Shimoga District) were examined by the Department. These coins belong to the Vijayanagar kings Krishnadēvarāya and Achyutarāya. A large treasure trove consisting of nearly 1,300 gold coins found at Anugondanahalli in the Hosakōte Taluk and lodged in the District Treasury, Bangalore, was also studied. Most of the coins in this treasure trove belong to the reign of Hyder Ali and Tipu Sultan, but some of them appear to be issues of the East India Company and the Mysore dynasty.

5. *Exhibition and Museum*.—The Department participated in the exhibition organised in connection with the Cattle Show at Hassan. During the last week of February 1953, the Department participated in another exhibition arranged by the Mahāmastakābhishēka Exhibition Committee at Sravanabelgoḷa. Arrangements had been made at this Exhibition to display a select collection of photographs to illustrate the wealth of Jain architecture and sculpture extant in Mysore, and also lithographic copies of some important inscriptions that have a bearing on the history of Jainism in the State. Both the Exhibitions attracted attention from visitors coming from all parts of India.

The collection of specimens of the Museum of Antiquities, Chitaldrug, was augmented by the acquisition of some interesting exhibits consisting chiefly of ancient arms and armours belonging to the Paleyagār period. A select collection of the photographs taken by the Department during the year was circulated among the different Departments of Archæology in India.

6. *Publications*.—The Tamil texts of the Supplementary volumes to the *Epigraphia Carnatica* (Bangalore and Kolar Districts) have been printed. A revised

guide to Śraṇabelgoḷa containing a good number of illustrations was issued in three languages—English, Kannaḍa and Hindi,—on the occasion of the “Mahāmastakābhiśhēka” ceremony of Gōmaṭēśvara at Śraṇabelgoḷa.

7. *Library*.—About 180 new books and periodicals were acquired by the Department for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 31,055-3-0 and Rs. 31,055-3-0 respectively during the year. A sum of Rs. 1,215-6-0 was realised by the sale of the departmental publications and photographs.

1953-54

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archæology throughout the year under report. The post of Gazetted Assistant to the Director and one of the posts of Technical Assistants were not yet filled up.

The conservation of monuments of National Importance in the Mysore State which was hitherto being looked after by the Government of Mysore on an ‘Agency’ basis was taken under the direct control of the Department of Archæology, Government of India, with effect from 1st June 1953. Arrangements have been made to transfer the charge of the National Monuments in the Mysore State to the Superintendent, Department of Archæology, Southern Circle, Madras.

2. *Conservation of Ancient Monuments*.—Sri A. Ghosh, M.A., Director-General of Archæology in India, paid a visit to the State during the end of June 1953 for the inspection of the monuments of National Importance situated in Bangalore, Śrīrangapaṭṇa, Sōmanāthapur, Śraṇabelgoḷa, Bēlūr and Halebīḍ. While at Mysore, the Director-General also paid a visit to the Office of the Director of Archæology in Mysore.

The Director of Archæology, Mysore, and his Assistants inspected some of the important protected monuments in the State mainly with a view to examine the conservation needs of those monuments. One of the important measures relating to the conservation of monuments undertaken during this year was the installation of electric lights to the Kēśava temple at Sōmanāthapur. This monument with its exquisitely carved ceilings can be satisfactorily studied only with the help of interior lighting. The electric flood-lighting arrangements recently effected fulfill this need. The fortress and temples on the hill at Chitaldrug were jointly inspected by the Director of Archæology, Mysore, Deputy Commissioner, Chitaldrug District, and the Executive Engineer, Chitaldrug Division, with a view to concert measures for the preservation of the same. Other monuments, like the Īśvara temple at

Ānekoṇḍa, Dāvāṅgere Taluk, Lakshminarasimha temple at Vighnasante, Tiptūr Taluk, Chennakēśava and Kallēśvara temples at Araḷaguppe, Fort and temples at Māgaḍi, Rāmēśvara temple at Rāmanāthapur, Rāma temple at Kūḍalūr, Apramēya temple at Maḷūr, etc., were also inspected. At Māgaḍi, the tower over the western 'Mahādvāra' of the Ranganāthasvāmi temple which had collapsed some years back is being reconstructed at a cost of Rs. 45,000, the necessary funds having been provided by the Muzrai Department and the devotees of the shrine. The work in progress is under the control of the Public Works Department and the Officers of this Department have also been offering necessary suggestions from the point of view of archæological conservation. The ancient monuments at Śāntigrāma, Hāssan Taluk, were inspected in connection with the proposal to instal electric lights in the Kēśava and Yogānarasimha temples. At present there are five monuments in this village of which the two that are now proposed to be illuminated by means of electric lights have been protected and included in the State list. A detailed conservation note has been drawn up for the preservation of all these monuments. Sri Śāntinātha Basti at Jinanāthapura (Channarāyapaṭṇa Taluk) is another protected monument of the State list, inspected recently. On behalf of the 'Bhāratavarshīya Digambar Jain Tirthakshētra Committee', some repairs were being effected to this monument by a devotee without the knowledge of this Department. As the prior concurrence of this Department is necessary in connection with the execution of repairs to ancient monuments, the concerned party has been asked not to proceed with the work without the approval of the concerned Departments of Government. A note on the conservation needs of this monument has also been drawn up and forwarded to the authorities of the Muzrai and Public Works Departments for taking further necessary action in the matter.

3. *Exploration*.—Near Tōṭagere in the Nelamangala Taluk was discovered a small temple dedicated to Śiva. The god enshrined in this temple is locally known as Arjunēśvara. Though the temple is not architecturally important, it is an old monument which appears to date back to Circa 9th century A.D. Images of the Śiva Pañchāyatana group kept in the temple, though small in size, bear all the early characteristics. There are also two inscriptions belonging to the Ganga king Śrīpuruṣa (C. 750 A.D.) in front of the temple.

An important discovery of the year was a hoard of five ancient metallic images in the Kūḍalūr village, Chaunnapaṭṇa Taluk. The images were found by the villagers in a well in front of the ancient temple of Maṅgaḷēśvara. Of the images, those of Naṭarāja and Sukhāsanamūṛthi are good, though the same cannot be said of the other three images which are all of the consort of Śiva.

Kūḍalūr is a village situated on the left bank of the Kaṇva river at a distance of about five miles from Chaunnapaṭṇa which is the headquarters of a taluk of the

same name in the Bangalore District. As far as we could gather from inscriptions this village appears to have been a prosperous agrahāra during the Ganga, Chōla, and Hoysala days as were the other places in its vicinity, *i.e.*, Maḷūr, Maḷūrpaṭṇa, Honganūr, etc. Kūḍalūr appears to have been established as an agrahāra town during the days of the great Chōla king Rāja Rāja. As usual, the Śrī Rāma temple was in the centre and the Maṅgaḷēśvara temple in the north-east corner of the agrahāra which was called as Rāja Rāja Chaturvēdimangala during that period. The place was included in Kiḷalai-nāḍu of Rājendra Chōla-vaḷa-nāḍu in Muḍigoṇḍa-Śōḷamaṇḍalam. An overground survey of this area which was conducted during the year has revealed the existence of several ruined temples, sculptures, inscriptions, ancient brick foundations and high mounds full of red-ware and black-ware potsherds, sometimes with incised ornamentation. A systematic excavation of this area is sure to lay bare the relics of the Gaṅga, Chōla, Hoysala and earlier phases of culture that flourished there.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, recently paid a visit to the State in connection with the examination and study of some of the early inscriptions in the State. He examined a number of ancient inscriptions at Śravanabelgoḷa, the famous pillar inscriptions of the Śatavāhana and Kadamba rulers at Maḷavaḷḷi (Shikārpur Taluk) and the early Kadamba inscription at Taḍagaṇi (Shikārpur Taluk). The Epigraphist of the Department of Archaeology, Mysore, accompanied the Government Epigraphist for India during this tour. Epigraphical tours were also undertaken by the Epigraphist of the Department in parts of Chitaldrug during the latter half of May 1953. About twenty-five new inscriptions were collected. These epigraphs range in date between the 7th century A.D. and the 17th century A.D. The earliest of these records is a copper plate grant of the early Chālukya prince Abhinavāditya Satyāśraya, which is important in so far as it fills up a short gap in the history of the early Chālukyas. Another stone pillar inscription at Muchchanūr (Chitaldrug District) which belongs to about the 10th century A.D., reveals the name of a Ganga prince “Mayindammarasa”. Another record mentions an “Irugamayya” who might be the same as the Niḍugal Chōla ruler Irugamayya of about the 11th century A.D.

5. *Numismatics*.—A treasure trove consisting of twelve gold coins was discovered at Chikmaḷur village in the Channapatna Taluk while excavating the foundation trench of a house. These coins were examined and found to be the issues of the early rulers of Vijayanagar. Another treasure trove discovered at Jakkēnahallī village in the Channarayapaṭṇa Taluk consisting of more than seven hundred copper coins was also examined. Many of the coins in this hoard appear to be those struck under the Mysore rulers Hyder Ali and Tipu Sultan.

6. *Museum*.—The collection of specimens in the Local Antiquities Museum, Chitaldrug, was augmented by the acquisition of some interesting items consisting chiefly of about thirty lead coins belonging to the Śātavāhana period. The museum was visited by a number of distinguished persons who have recorded their appreciation of the value of the institution as a centre of educational and cultural activity.

7. *Exhibitions and Conferences*.—One of the important features of the Diamond Jubilee celebrations of the University History Association held in Mysore during March 1953, was the exhibition of Art and Archæology. As requested by the authorities of the Diamond Jubilee Committee, the Department of Archæology undertook the responsibility for the organisation of this exhibition. The exhibition attracted a good number of visitors. The Department also participated in the exhibition organised by the Cattle Show Committee, Hassan.

The Director was deputed by Government to represent the Department as a delegate at the 17th Session of the All India Oriental Conference held at Ahmedabad during October 1953.

8. *Library*.—About 76 new books and periodicals were acquired by the Department for purposes of reference and study.

9. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,079-10-8 and Rs. 27,079-10-8 respectively during the year. A sum of Rs. 815-4-0 was realised by the sale of the departmental publications and photographs.

1954-55

1. *Personnel*.—The Professor of Indology was appointed *Ex-officio* Director of Archæology by virtue of G. O. No. E. 6104/Archy. 1-54-1 dated 17th August 1954. Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, took charge of the Department on the 27th January 1955 and Sri K. Narayana Iyengar, who was acting in the place, was reverted as Acting Assistant to the Director of Archæology. By virtue of G.O. No.E. 19593-5/Archy. 1-54-3 dated 21-3-1955, Dr. M. Seshadri, M.A., Ph.D. (Lond.), was appointed Assistant Director of Archæology (Part-time) on an allowance of Rs. 100 p.m. in addition to his own work in the University. Sri K. Narayana Iyengar, Acting Assistant to the Director, went on furlough on average salary from the 29th January 1955 and continued to be on leave till the end of the year. During his absence on leave Sri M. Hanumantha Rao, M.A., was placed in-charge of the duties of the Assistant to the Director.

2. *Conservation of Ancient Monuments*.—Tours of inspection were undertaken by the Director and his Assistants throughout the State in connection with the

formulation of proposals for the conservation of the protected monuments of the State list. The work of reconstruction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi made considerable progress. Some of the important citizens of Sāligrāma and Chikhanasōge have formed a Committee with the object of making arrangements for the renovation of the Ādināth Basti at Chikhanasōge, a monument which dates back to the 11th Century A.D. A detailed note for the conservation of this monument has been prepared and forwarded to the concerned authorities for further action. The proposed urgent repairs to the Śrī Mādhavarāyasvāmi temple, Bellūr, Śrī Kēśava temple, Ambuga, and Śrī Venkatarāmaṇasvāmi temple, Bangalore City, have been completed. Of the other monuments inspected, mention may be made of the Kēśava and Sōmēśvara temple at Hāranahalli, Kēśava temple at Kaidāḷa, Jain Basti at Niṭṭūr, Viragals at Hireguṇḍugal, Sāntinātha Basti at Jinanāthapura, Gaḷagēśvara temple at Heggere, Bhaktavatsala and Janārdana temples at Beḷagoḷa, Lakshmīnarasiṃhasvāmi temple at Hoḷenarasipur and the Brahmēśvara temple at Kikkēri. The Bhaktavatsala shrine at Beḷagoḷa, Śrīrangapaṭṇa Taluk, is the only monument of its kind in the State being circular in plan. Since it is in a highly dilapidated condition, it is necessary to arrange for its preservation. The question of the electrification of the famous temple of Śrī Virūpāksha at Hampi has been taken up for consideration. As a first step towards the preservation of the mural paintings found in the State, photographic records were made of the best preserved portions of the ceiling paintings in the Śrī Narasiṃhasvāmi temple at Sibi and Tērumallēśvara temple at Hiriyūr.

3. *Exploration.*—A thorough examination of the ancient site at Kūḍalūr, Channapaṭṇa Taluk, was conducted during the year. As the occurrence of a treasure trove consisting of a number of 'Virarāyi' fanams was reported from Baluvanērlu village, Tiptur Taluk, the find-spot and its immediate neighbourhood were investigated. A number of viragals belonging to the Hoysala and earlier periods were noticed in this area. The Kēdārēśvara temple discovered at this place is enclosed by a modern mud-wall all round. This monument constructed during the Hoysala period has a garbhagṛiha, sukhanāsi and navaraṅga. All the nine ceilings of the navaraṅga and that of the sukhanāsi are well carved. A detailed survey of the ancient site and the monuments at Nirgunda in the Hosadurga Taluk was also made. Nirgunda is an ancient place mentioned in inscriptions of the Hoysala and earlier periods and appears to have been the headquarters of a district during those days. The Siddhēśvara temple situated near the tank is the earliest of the monuments at the place mentioned in the inscriptions of the Hoysala period found there. The main cell of the temple enshrines the Siddhēśvara linga and the other two cells have mutilated images of Viṣṇu (Kēśava) and Vēṇugōpāla. The different portions of the interior including the pillars of the navaraṅga are finely

carved. The sukhanāsi doorway is flanked by perforated screens consisting of graceful scroll work in the convolutions of which are to be seen figures of musicians and dancers in various attitudes. Over the lintel of the sukhanāsi is found a row of well carved figures with Tāṇḍavēśvara in the centre of the group in which are to be found Gaṇeśa, Kumarāśvāmi, Viṣṇu and Brahma. On the middle outer wall of the main cell dedicated to Siddhēśvara are carved the images of Viṣṇu, Tāṇḍavēśvara and Brahma. This Hoysaḷa monument is an important discovery of the period under report.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, paid a visit to the State for the inspection of the famous inscriptions of Aśoka at Brahmagiri and Siddāpura in the Molakālmuru Taluk and the Kadamba inscription of Mayūraśarman at Chandravalli near Chitaldrug. The Director accompanied the Government Epigraphist to Chitaldrug where a joint examination of the Kadamba inscription was made and proposals were formulated for the preservation of the same. Some inscriptions of the sixteenth and seventeenth centuries A.D. were discovered at Sibi. The Honorary Curator, Museum of Antiquities, Chitaldrug, forwarded a set of copper plate records of the Vijayanagar dynasty for study. On a close examination, these plates were found to be spurious.

5. *Museums and Exhibitions*.—The collection of exhibits at the museum of Antiquities, Chitaldrug, was considerably augmented and the institution is attracting a good number of visitors. A large number of ancient coins mostly of the Śatavāhana period were recently acquired. The discovery of a square punch marked coin made of silver which is stated to have been picked up on the surface of the ancient site of Chandravalli, is highly interesting from the point of view of the history of the area. The Museum of Antiquities at Chitaldrug is at present housed in the two rooms of the Rangayyanabāgilu, the eastern gateway of the Chitaldrug Fort. With the growing collection of the specimens in the Museum, the urgent necessity for the display of the same in a satisfactory manner is keenly felt. As the Rangayyanabāgilu is an important thoroughfare for vehicular and other traffic, the museum is always full of dust which spoils the photographs and other exhibits displayed there. Moreover, rain-water is percolating through the roof of this old gateway and its walls are all damp. It is necessary to secure a suitable building for accommodating this important cultural and educative institution.

The Department participated in the Exhibition organised under the auspices of the Karnāṭaka Sangha, Delhi, in connection with the Kannada Literary and Cultural Festival held at Delhi during April 1954. The photographs of some of the world famous monuments of the State like those of Bēlūr, Halebīd, Sōmanāthapur, Śravanabelgoḷa, etc., lithographs and photographs of the most important inscriptions of the Mysore State and a select collection of original copper-plate records having a

bearing on the history of Mysore were displayed at this Exhibition. The exhibition was attended by a large number of visitors who evinced keen interest in the history of Karnāṭaka Culture. The President and the Vice-President of the Republic of India were pleased to pay a visit to the Exhibition. The Department also participated in the Exhibition held under the auspices of the Indian Historical Records Commission at Mysore, during January 1955.

6. *Library*.—About 44 new books and 52 periodicals were acquired by the Department for purposes of reference and study. About 123 old books and journals of the library were got bound.

7. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 23,323-1-3 and Rs. 23,323-1-3 respectively during the year. A sum of Rs. 1,677-0-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the local bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

1955-56

1. *Personnel*.—Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, continued to be *Ex-officio* Director of Archæology and Dr. M. Seshadri, M.A., Ph.D. (Lond.), Assistant Professor of Indology, as part-time Assistant Director of Archæology during the year. Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director was on furlough for eight months and on leave without allowances for the rest of the period. During his absence on leave Sri M. Hanumantha Rao, M.A., continued to be in-charge of the Office of the Assistant to the Director. Sri C. Kuppachari was appointed in the vacancy of Draftsman with effect from 8-6-1955 in accordance with the rules of recruitment.

2. *Conservation of Ancient Monuments*.—A number of protected monuments were inspected by the Assistants in connection with their repairs and conservation needs during the year. Detailed notes of conservation for the several protected monuments and also for the new monuments discovered, were drawn up. Among the important monuments thus inspected may be mentioned the Sri Rāmadēvaru temple at Kūḍalūr, Channapaṭṇa Taluk, Śrī Lakshmīnarasimha temple at Vighna-sante, Tiptūr Taluk, Śrī Divyalingēśvara temple at Haradanahalli, Chāmarājā-nagar Taluk and Śrī Ranganāthasvāmi temple at Māgaḍi. Since the Rāmadēvaru temple at Kūḍalūr was in a dangerous state of collapse, the estimates prepared for urgent repairs were scrutinised and returned with countersignature to the concerned authorities subject to certain observations from the archæological point

of view. At Vighnasante, where the garbhagriha tower of the beautiful Narasimha temple had collapsed several years ago, the work of arranging the architectural members lying scattered at the spot was taken up in order to re-construct the tower in its original form from the available material. The paintings at Śrī Divyalingēśvara temple at Haradanahalli, which are early and well-worked are in a bad state of preservation. Unless early steps are taken to preserve them from further decay by making the leaky roof of the maṇṭapa water-tight, there is every danger of these beautiful paintings being lost for ever. Some of the well-preserved paintings have been photographed for record. The construction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi is completed. The work has been executed mostly keeping in view the style of the original tower that stood on the mahādvāra.

Some of the new monuments discovered during the year require immediate attention in respect of conservation because of their architectural importance. Examples are the Siddhēśvara temple at Beḷagutti, Honnali Taluk and the Śrī Narasimha temple at Narasīpur, Bēlūr Taluk. The Siddhēśvara temple at Beḷagutti which is a typically late Chālukyan monument built by the Sindas is in an advanced state of decay. Thick vegetation has grown on the monument, dislodging the architectural members of the towers and walls, and developing cracks in the roof at several places. One of the towers has collapsed completely leaving the garbhagriha open to the sky. In view of its architectural importance, the monument has to be brought under protection under Class II of the Ancient Monuments in the State List, and immediate steps must be taken to prevent further decay. The Śrī Narasimha temple at Narasīpur on the other hand, built during the reign of the Hoysaḷa king Narasimha I, unfortunately has portions which are in a dilapidated condition especially the Goddess's shrine the roof of which has completely collapsed.

3. *Exploration*.—As a result of an enthusiastic and devoted search for new monuments in the State by the Director and his Assistants, fifteen monuments not hitherto noticed in the different parts of the State have been discovered. Some of them are of high architectural value, and deserve special notice. They may be briefly noted here:—

(1) Śrī Lakshmīnarasimha temple at Arakere, in the Arsikere Taluk, is a trikūṭāchala monument of about the 13th century A.D. built in the Hoysaḷa style, with a row of figure sculptures on the outer wall, beautiful Vēṇugōpāla, Lakshmīnarasimha and Kēśava images in the three shrines (cells), and well-worked ceilings.

(2) Śrī Narasimha temple at Narasīpura in the Bēlūr Taluk, is another monument in the Hoysaḷa style and is of large dimensions. This monument was built during the reign of the Hoysaḷa king Narasimha I, and dedicated to the god Yōgānarasimha. A few of its ceilings, the doorway of the Goddess's shrine, as also the

main image of Yōganarasimha are some of the best examples of the exuberant carvings typical of Hoysaḷa architecture and sculpture.

(3) Śrī Bhairava temple at Bhairavanaguḍḍa in the Bēlūr Taluk, is of an ordinary type with plain walls and plain, stepped pyramidal tower on the garbhagriha. But some of the figure sculptures within the temple, *viz.*, the Panchāyatana group of images in the navaraṅga containing the seated Viṣṇu image in dhyānasana pose, two Sūrya images, Kumāra on peacock, Mahishāsuraṃardini in the vigorous attitude of killing the demon Mahishāsura, and the main image of standing Bhairava have all been exquisitely carved in the Hoysaḷa style.

(4) Śrī Mallinātha and Śrī Lakshmīnārāyaṇa temples at Kyāthanahalli in the Heggadadēvanakōṭe Taluk are noteworthy monuments discovered in the Mysore District. The Mallinātha temple which goes back to the early 12th century A. D. has a garbhagriha, a sukhanāsi and a navaraṅga of very small dimensions with all early characteristics: right-angled pilasters on the outer walls, stepped pyramidal tower with a stone kalaśa above, and slender and short double-vase type pillars in the navaraṅga. The Lakshmīnārāyaṇa temple which was built a generation later, on the other hand, appears to have been rebuilt at a very late period.

At Byāḍamaḷalu in the Chāmarājanagar Taluk were also discovered a few stray figure sculptures lying in a heap on a mound, among which is a rare figure of Rāvaṇa standing with all his ten heads and twenty hands, in the marching attitude. The figure is about 3 feet high and is worth preserving in a museum.

(5) The most important of the monuments discovered during the year comes from a village named Ballēśvara in the Honnāḷi taluk. The Ballēśvara temple which has given its name to the village is a trikūṭāchala with three garbhagrihas, three sukhanāsis and a common navaraṅga which is open in the front, and a porch. The lathe-turned and star-shaped pillars in the navaraṅga, the beautifully worked ceilings and the elaborately carved doorways are all typically Hoysaḷa. The monument deserves to be included in the list of protected Ancient Monuments of the State under Class II.

(6) Next in importance are the two monuments discovered at Belagutti in the same taluk. One is the Siddhēśvara temple, and the other, that of Channakēśava. The Siddhēśvara temple is a trikūṭāchala with a high, stepped pyramidal tower on each garbhagriha, the steps having upward dentil mouldings at close intervals. The outer walls which are plain have a large horizontal band in the centre with a row of flowers. A beautiful Umāmahēśvara group adorns a niche in the navaraṅga. The ceilings, the pillars and the beams have all been elegantly worked. Besides these, there are a number of vīragals (hero stones) and inscriptions standing all round the monument giving the history of the Sindas who ruled those parts in the 11th and 12th centuries A.D. This monument appears to have been built in the 11th

century A.D. by the Sinda rulers. The Chennakēśava temple at the same place is also of the same type and period.

Other monuments noticed during the year are the Tīrtha-Rāmēśvara temple near Belagutti, the Siddhēśvara temple at Kammaraghaṭṭa, Honnāli Taluk, the Viśvanātha temple at Bilijagalimōle in Maḷavalli Taluk, etc.

A good number of megaliths were discovered in several places in the State during the year. Some of the important groups were found at Narasamangala and Arakalavādi in the Chāmarājanagar taluk, Chinnaśandra and Koṅgaḥahalli in the Chintāmaṇi Taluk, Jaḍigēnahalli, and Koṇḍarājapalli near Kōlār. These megaliths were studied in detail and photographed. Arrangements will be made to include these sites along with the others already noted in the list of protected sites as per G. O. No. E. 3077-87/Archy. 10-48-4 dated 23rd May 1950.

A large map incorporating the location of all the megalithic sites so far discovered has been prepared.

The outstanding discovery, however, is a new site of early man who lived in Mysore probably 30 to 40 thousand years ago, situated near the Bāṇasāndra hill range. Stone tools and implements which he used were picked up and brought to the office for study. A detailed survey of this important site will have to be made in future. A sketch map of the site has been prepared, comprising the various small stream courses where these tools are to be found in abundance, and sent to the Deputy Commissioner, Tumkur District, for making arrangements to preserve the site.

4. *Epigraphy*.—The Department has collected about thirty inscriptions during the year including four copper plate records. These inscriptions belong to the different dynasties like the Kadambas, Gaṅgas, Rāshtrakūṭas, Hoysaḷas, Vijayanagar rulers and the Nāyaks ranging in date from about 400 A.D. to about the 17th century A.D.

Among the copper plate records is a set of three plates belonging to the reign of Mṛigēśivarma, the early Kadamba ruler. It comes from Kumsi in the Shimoga District. The other three sets were discovered in the village of Chikkasārangi in the Tumkur District. Two of these sets, containing five plates each, belong to the reign of the Gaṅga king Śrīpurusha who ruled parts of Mysore during the 8th century A.D. while the other which has seven plates belongs to the reign of the Rāshtrakūṭa king Gōvinda III, also of the latter half of the 8th century A.D. These records throw valuable light on the history of the Kadambas, Gaṅgas and the Rāshtrakūṭas. The above mentioned three sets have been acquired for the Office Museum. A detailed study of these records is being made.

As regards the discovery of lithic records, mention may be made of an inscribed slab which had been built into the Dōrasamudra tank bund at Halebīd.

It records the erection of a Mallikārjuna temple (which no longer exists) during the reign of Vīra-Ballāḷa II, a Hoysaḷa king, by Mahadēvaṇṇa and Būchiyaboppiseṭṭi, the officers under the king. Three other lithic records, discovered at Śravaṇabelgoḷa, Huḷiyār and Niṭṭūr respectively are of great importance in view of the fact that they help in determining the date of the monuments near which they were found, viz., the Chennaṇabasadi at Śravaṇabelgoḷa, the Siddhēśvara temple at Huḷiyār and the Śānthinātha Basti at Niṭṭūr.

5. *Numismatics*.—A small hoard of ten gold coins and a gold lump discovered near Thippūr in the Maddūr Taluk were sent by the Deputy Commissioner, Mandya District, for study. The coins appear to be the issues of Kaṇṭirava Narasarāja Wodeyar, the Mysore king.

6. *Publications*.—The Epigraphia Carnatica Volume XVI—Tumkur Supplement, containing the collection of inscriptions made during the years 1906 to 1922 in the Tumkur District, has been completed and printed, the advance copies of which have been submitted to Government. The printing of the Epigraphia Carnatica—Kolar Supplement has made good progress. Nearly 70 pages of the text have already been printed. Since several guide books to places of historical and architectural importance have become out of stock, the reprinting of these guide books has been taken up.

About 8 drawings and maps have been prepared and about 150 photographs have been taken.

7. *Museums*.—A few sculptures like the seated image of a Jain Tirthankara with an inscription on its pedestal and a figure of Rāvaṇa, a rare image, some bronzes such as the standing Tirthankara images and the Sōmaskanda group, Chandraśēkharamūrthi, Ardhanārīśvara, etc., and three sets of copper-plate records have been acquired for the Office Museum during the year.

8. *Exhibition*.—The Department participated in the Kannaḍa Sāhitya Sammēḷana Exhibition held at Mysore during May 1955 and at Raichūr during December 1955. A representative collection of photographs of sculptures, monuments, etc., in the Mysore State as also some original copper plate records, and estampages of lithic records bearing on the history of Karnaṭaka were displayed. The exhibition attracted a good number of visitors and won appreciation from distinguished scholars. The Department had also sent a representative collection of photographs of the Muslim monuments in the State to the Historical, Cultural, Scientific and Tibbi Exhibition held under the auspices of the Islamia Arabic College, Kurnool, during the last week of December 1955.

9. *Library*.—About 68 new books and 20 periodicals were acquired by the Department for purposes of reference and study.

10. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-15-8 and Rs. 27,204-15-8 respectively during the year. A sum of Rs. 2,111-10-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the Local Bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

11. *General*.—The Director and the Assistant Director participated in the Oriental Conference held at Annamalainagar during the month of December 1955. The Assistant Director read a paper on 'New Light on Megalithic Dating' in the Archæology Section of the Conference.

The members of the staff spared no pains in getting through the work of the Department efficiently during the year.

PART II—STUDY OF ANCIENT MONUMENTS AND SITES

Anekal.

Anekal is situated about 21 miles south of Bangalore. It has a few monuments built in the Dravidian style. To the south of this town, and on the other side of the tank, lies an extensive field of about 5 acres in area with a high mound. The area is mostly under cultivation and is also being excavated for its soil as manure, since it is ashy. This is an ancient site containing large quantity of red-and-black pottery, highly polished. In addition to this type, thick pottery, probably wall pieces of urns, thick rim pieces and ornamented rim pieces of dishes occur. The site also yielded one or two sherds of the russet-coated ware with the criss-cross design in Krolin. A few pieces of neolithic celts were also picked up on the site. All these evidences tend to show that the site is sufficiently ancient, and may, if excavated, reveal different cultures. On the site are lying some old inscribed slabs including vīragals belonging to the Gaṅga period, indicating that the old town probably flourished even during the 8th and 9th centuries A. D.

CHANNAKĒŚAVA TEMPLE.

This temple is in the middle of the town. It is built in the Dravidian style of Architecture and has a garbhagṛiha, a sukhanāsi, a navaraṅga and a mukhaman-ṭapa. The latter two parts appear to have been altered greatly by modern additions. The original structure belongs to about the 14th century A.D. The garbhagṛiha has turreted niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral band. Below the sharp eaves is a row of lions or sea-horses. On either side of the sukhanāsi, on the outer walls, there are the relieves of ornate pots from which pilasters in high relief spring up. The front portion of the building is a recent addition. The navaraṅga pillars are, on the other hand, highly interesting since they contain relievo sculptures of much interest. They may be briefly noted as follows:—

SOUTH-EASTERN PILLAR: From top to bottom on the cubical mouldings are the figures of Rāma and Lakshmaṇa, a husband and wife standing with lifted hands, Hanumān, Śrī Rāma, Viṣṇu and Garuḍa, four handed Śrīnivāsa, seated Goddess with left hand on thigh and right hand holding padma, Kṛishṇa playing with Gōpi who is churning butter, Gajēndra mōksha, Gōpī-vastrāpaharaṇa, man seated with a string of flowers in his hands and Viṣṇu standing with 14 hands (Viśvarūpa).

SOUTH-WEST PILLAR : Yamaājṛjuniya episode, Yōgānarasimha, Narasimha killing Hiranyakaśipu, Varāha, Matsya, Narasimha fighting with Hiranyakaśipu, Vidyādhara with human body and peacock tail, Kūrmāvatāra, Narasimha coming out from the pillar split in two, Kāṭīṅga-mardana, Lakshminarasimha and Narasimha pursuing Hiranyakaśipu.

NORTH-WEST PILLAR : A monk with his stomach hanging out and knees bent together, Vēṇugōpāla with 4 hands, Svāmi seated with folded hands, Śankha, Garuḍa, Hanumān, Kṛishṇa seated and playing with Gōpī, Kṛishṇa stealing butter, Rishi seated on hill, Kāmādhēnu, Kūrmāvatāra, a sage pointing to something, and followed by a servant.

NORTH-EAST PILLAR : Balarāma with *hala* in his hand, Janārdana, Vāmana with umbrella lifted up, Rāma and Hanumān, Vāli and Sugriva fighting, Brahma pouring water with kamaṇḍalu on the foot of the next figure Trivikrama, Venkaṭēśa, Bali, Trivikrama treading on Bali, Vāmana with umbrella.

The figures are fairly in high relief and are of good workmanship, considering that these have been worked on hard granite pillars. In the garbhagṛiha stands the image of Kēśava between two goddesses Śrī and Bhū with an ornamental prabhāvaḷi. Though the figure is popularly known as Kēśava it is really Janārdana.

MALLIKĀRJUNA TEMPLE.

About a few yards to the north of the Kēśava temple is the Mallikāṛjuna temple. It also goes back to the 14th century. Though large, it is of an ordinary type without much architecture in it. But the lamp pillar in front of it is elegant. It is about 40 feet high with cubical base and octagonal shaft, and is slightly tapering. On the four faces of the base are the following figures which are finely done :—

- (1) Śiva holding arrow, axe, bow and deer and wearing ruṇḍamāla, stands on a four-wheeled chariot drawn by horses.
- (2) Nandi.
- (3) Gaṇēśa
- and (4) Vīrabhadra standing with Dakṣha in attendance.

THIMMARĀYASVĀMI TEMPLE.

This temple, about a mile to the north of Ānekal, is mostly a plain one. It is not much of archaeological importance. But in front of this temple is another small temple of Venkaṭēśa, the image of which, it is said, has been removed to Dodḍaballāpur some years ago. Now there stands in it a figure of Ānjanēya. The temple appears to belong to the days of the Vijayanagar king Bukkarāya II, whose inscription in Tamil appears on the basement cornice of the temple. There is also another Tamil inscription on the basement cornice of the Thimmarayasvāmi temple.

Bannerughatta.

Bannērughaṭṭa is a small village in the Ānekal Taluk, situated at a distance of about 10 miles to the south of Bangalore City. This seems to have been a great centre of pilgrimage throughout its history, as evidenced by a number of inscriptions at the place, ranging in date from the 13th century to the 19th. The inscriptions of the Vijayanagar period refer to it as Bannūrughatta, while one of the early Tamil inscriptions call it Vanniargattam, but the origin of this name is uncertain.

CHAMPAKADHĀMASVĀMI TEMPLE.

The main interest in the village is the temple of Champakadhāma. At the foot of the hill, and on a conspicuous height in the very centre of the village, stands this imposing structure. As one drives to the village on the Bangalore-Ānekal road, the temple with its tower and the mahādvāra presents a picturesque view with the hill in the back-ground, and the main street in front, flanked by rows of houses on either side.

The temple is reached after two sufficiently high flights of steps, in the midst of which is the mahādvāra. (Plate II). The structure is in the Dravidian style of architecture, and goes back to Hoysala times. On epigraphical evidence, we know that it was built in 1257 A.D. by one Pūrvādirāya, a Tamil subordinate of the Hoysalas, (M. A. R. 1908, page 14). The original temple consists of a garbhagriha, two sukhānāsis and a navaraṅga. It is constructed on high basement consisting of several cornices which bear a number of Tamil inscriptions. (Plate III).

Within the garbhagriha is the image of Viṣṇu with his consorts, locally called Champakadhāma. (Plate IV). It is interesting to note that the name Champakadhāma is of a very late origin, occurring in an inscription of 1819 A.D. Both Hoysala and Vijayanagar inscriptions name the God as Dīmōlara. There is also a fine group of bronze images (Plate V), perhaps, of the same God, kept in the sukhānāsi. Judging from their workmanship, the processional bronzes can be, perhaps, assigned to the Vijayanagar period.

The indented mahādvāra is a lofty structure, and consists of a number of basement cornices above which rises the wall relieved by square pilasters, with kalaśa bearing round-pilasters at intervals. With these features and the occurrence of sea-horses above the inverted boat-shaped caves, the style is comparable to those of Sōmēśvara temple at Kuruḍumale and Svayambhūvēśvara temple at Maḍivāla. These constitute a class by themselves, and may be considered as an off-shoot of Dravidian architecture, prevailing in Eastern Mysore during the Hoysala period.

There is a Tamil inscription of the Hoysala general Singeya-Dannayaka on the left jamb of the door-way, dated 1291 A.D.

To the right of the road, at the very entrance of the village, under a pipal tree is a row of images of persons cutting their own necks with swords (Kaḍugatti-kal).

Such images are set up to commemorate the self-sacrifice of persons at the death of their masters, and are comparable to those at Domlūr and Kāḍugōḍi.

Kūḍalūr.

Kūḍalūr is a village about 4 miles from Channapaṭṇa on the road from Maḷūrpaṭṇa, on the left bank of the Kaṇva river. It appears to have been a prosperous agrahāra town throughout the Gaṅga, Chōḷa and Hoysaḷa periods as can be gathered from numerous inscriptions. In the inscriptions it is called Rāja-Rāja Chaturvēdimāṅgalam after the great Chōḷa king Rāja Rāja (955-1014 A.D.). It was included in the Kīḷalaināḍu of Rājendra Chōḷa Vaḷanāḍu in Mudigoṇḍa Chōḷa maṇḍalam. There stood here, at one time, a number of monuments, sculptured-pieces, images, etc. At present, however, there is only one temple fairly in tact, viz., Śrī Rāma temple. The god of this temple is referred to in early inscriptions as S. rkuṇai ā. napperumāl. The temple is built in the Dravidian style of architecture and does not call for any special attention from the architectural point of view. But the main image in the garbhagṛiha and the image of Venkatēśa or Janārdana standing against the inner wall of the mahādvāra, bear early characteristics, and are noteworthy.

MANGALĒŚVARA TEMPLE.

The Maṅgalēśvara temple is completely in ruins, and on the mound of the ruins is now built a small structure for housing the ancient Maṅgalēśvara liṅga. The basement of the original temple contained a large number of Tamil inscriptions belonging to the Chōḷa and Hoysaḷa periods respectively. But these basement cornices bearing inscriptions are now scattered here and there, and some have been built into the steps of a square pond near by. Some are buried in the temple mound.

BRONZE IMAGES : Recently during the course of digging a well for the Maṅgalēśvara temple, the villagers came across with a large slab only a few feet below the surface and on lifting the slab, a group of bronzes was found.

The group has five images, all in a good state of preservation. (Plate VI). Of the five images the most outstanding is the image of Naṭarāja, (Plate VII). It is about 2'-9" in height including the pedestal, and is surrounded by an oval-shaped prabha. All along this prabha are darting out three-pronged flames except the topmost one, which has five prongs. The flames are depicted as becoming more prominent as they go up. The face is broad; and the posture dignified. The image is well proportioned with broad chest, slender waist and proportionate limbs. On his head Śiva has jaṭamakuṭa with a crescent moon on the left, a hooded serpent on the right, and a kīrtimukha in front. He wears a benign smile. The lips are rather thick; and the eyes broad. On

the forehead appears the third eye. The God wears makarakuṇḍala in the right ear lobe, and patra kuṇḍala in the left one. His four hands are thus disposed: the right-lower is almost in the abhaya pose with a hooded cobra on the wrist, the right-upper holds ḍamaruga, the left-upper, five-pronged fire, and the left-lower is in the gajabasta or lambahasta pose which passes straight across the chest. The ornamentation is very moderate. The demon on whom he is treading is looking up in supplication with his lower lip curved round. He holds a hooded serpent in his left while the right hand is in what looks like chinmudra.

Next comes the finely seated image of Śiva as sukhāsanamūrti, (Plate VIII), about a foot and a half high. He is seated erect on an oval-shaped bhadrāpīṭha over which is spread the skin probably of a tiger. He is seated in sukhāsana with his left leg bent and resting upon the seat, and the right one hanging down. The face is round and graceful. The jaṭāmakuṭa has been beautifully shaped into a crown. The crescent, hooded serpent and the kīrtimukha are all in their relative positions as on the head of the image of Natarāja. A jewelled band is wound round the bottom of makuta. As usual there is a makarakuṇḍala in the right ear and a patra or vṛitta kuṇḍala in the left. He holds in his back-right hand the paraśu and in the back-left hand, the mṛiga. The front-right hand is in the abhaya pose, while the front-left in the simhakarna. He wears necklaces, yagnōpavīta, udarabandha, kaṭibandha, bracelets, armlets, etc. The drapery of the god which covers up only half the thighs is well worked with floral and other designs.

The remaining three images represent female deities. Two of them are standing images, while the third one is a seated figure, (Plate IX). All are two-handed and hold a flower in their right hand. The standing figures have their left hands hanging down while the seated figure has its left hand in the simhakarna pose. (Plate X).

These are some of the rare and valuable metallic sculptures discovered in the State. The workmanship, and the delineation of the limbs of these images, take them back to about the 11th century A.D.

In front of the village, near and around the Rāma and Maṅgaḷēśvara temples are mounds abounding in ancient pottery. They are red-polished and black-polished, a few are thick rim pieces and sherds with incuse ornamentation. It is possible that a small excavation on the spot may reveal the existence of cultures prior to the Gaṅga or Chōḷa period.

Nirgunda

Nirgunda is a small village in the Hosadurga taluk, and is about 8 miles from it. It is reached from Hosadurga on the road leading to Ajjampura through a deviation to the right, at the 7th mile. The village is now an insignificant one and must have been prosperous in the days of the Hoysaḷas. In the village there are three temples dedicated to Rāmēśvara, Channakēśava and Siddhēśvara.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple is situated to the west of the village. It has a beautiful granite tower of the Kādamba style, (Plate XI, 1). This by its workmanship could be taken back to the Hoysaḷa period. The presence of a beautifully-worked Mahishāsuramardini and a broken bull which are made of chloritic schist, prove further that the date of the monument could be taken to the Hoysaḷa period. There is no inscription mentioning the date of construction of the temple.

CHANNAKĒŚAVA TEMPLE.

The Vishṇu or Channakēśava temple is another important monument of the same period, (Plate XI, 2). The temple faces east and has many later additions. The original image of god Kēśava is now missing.

SIDDHĒŚVARA TEMPLE.

The last among the important temples is one dedicated to Śiva, consisting of a garbhagṛiha, a sukhanāsi, a navaraṅga in its front with two side-shrines of the navaraṅga and a front porch attached to it, (Plate XII). It faces east and is built of the usual chloritic schist, being raised on seven basement cornices, characteristic of the Hoysaḷa style. The cornices are quite plain. The walls are also plain and are relieved by square pilasters. The plan is squarish with a number of indentations. The walls have on them two courses of eaves with bud-like ornamentation. The brick and mortar tower over the main garbhagṛiha is probably a later addition. The bricks of the tower have been dislodged with the result that rain water percolates into it. The walls are quite out of plumb and the other wall of the northern face as well as the southern portion of the eastern wall of the navaraṅga have fallen down.

The front porch of the temple is reached by a flight of steps on either side of which are the roughly-worked elephant railings. It is attached to the navaraṅga and has two sixteen-fluted pillars with octagonal and square base respectively. The navaraṅga is raised on four lathe-turned and well-polished pillars and pond-shaped pilasters. The doorways of the navaraṅga, the two side-shrines, and the garbhagṛiha are exquisitely carved. The figures of Vēṇugōpāla and Channakēśava in the side-shrines are of very good workmanship. Both the figures deserve to be photographed. The garbhagṛiha has a well worked sōmasūtra and līṅga which is the main deity of the temple. The sukhanāsi has two finely carved jambs with perforated screens, and fine scrolls, and within each scroll a human figure is incised, (Plates XIII and XIV.)

The ceilings of the temple are as shown in the plan very well carved. They are domical with different designs. The ceiling over the Vēṇugōpāla shrine is flat and has a padma at the centre, within a square. The ceiling of the front porch is also flat having nine lotuses arranged in nine small squares. In the navaraṅga is a finely

worked Gaṇeśa. The lintel over the sukhānāsi doorway has a row of figures arranged thus:—Brahma, Gaṇeśa, Tāṇḍavēśvara, Kumārasvāmi and Channakēśava. Since the central figure over the lintel is Tāṇḍavēśvara it definitely indicates that the construction was mainly intended to instal the liṅga in the main shrine. Besides, the sukhānāsi doorway has on either side Śaiva dvārapālas. As for the side-shrines dedicated to Channakēśava and Vēṇugōpāla, they have Vaiṣṇava dvārapālas.

The temple deserves to be conserved. The roof has to be re-made after removing the heavy brick tower over the garbhagṛīha and the unusually thick material there, by lessening the load over the roof. The bulged-out portion of the outer wall has to be brought to plumb and the fallen portions re-set. The inter-spaces of the double wall filled up with brick-bats and mud, etc., should be cleared and packed with cement concrete.

Turuvanur

At a distance of about 14 miles to the north of Chitradurga, the village of Turuvanūr is situated. It appears to have been of importance as far back as the 8th century A. D. as evidenced by the presence of a Nolamba Pallava temple of Iśvara together with an inscription in front of it. But the structure has been reconstructed in modern times. Only the liṅga and the Nandi to its front are old. The Nandi or bull is well carved with modest ornamentation and bold delineation of its limbs, and developed hump with its graceful curve backwards. The inscription in front of the temple is unfortunately peeled off on the top so that the details concerning the local rulers and their suzerains are missing. So far as it is readable, we can gather that several gāvūṇḍas (their names are given) joined together in making a gift of land. The temple is locally called the Rāmaliṅga temple.

Turuvanūr is a hobli head-quarters; and is being surrounded by a stone fort wall of about the 17th century, having bastions and cavaliers at intervals, and battlements with musket-holes. The fort originally appears to have had only two gates, one on the east and the other on the west. Inside the fort area there are some minor temples. A few yards to the north of one of these temples is a hero stone or māstikal whose front face has a sculptured panel representing a warrior being followed by his wife as a mahā-sati with her right hand up-lifted. But the back of the stone has a portion of a minutely carved ceiling frieze consisting of floral and other decorations suggesting that originally it belonged to an old temple.

Towards the south of the fort area there is another temple called Turuvappa temple. The name suggests that there was once a local chief called Turuva or Turuvappa who was responsible for the present name of the village. But there is nothing architecturally important in this temple. Only small, natural stone boulders are kept in a row in the main shrine and worshipped.

MEGALITHIC SITE.

At a distance of about a mile or so from the town and to the left of the Turuvanūr-Naikanahaṭṭi road is a large rocky field. It is very uneven. All over this area are dispersed a number of megaliths of the cairn type. (Plate XV, 1) Many of these cairn heaps have been cleared, and the place made even for cultivation by the villagers. Even where the heaps of pebbles are in position the boulders which encircled them have been cut into size stones and removed by the villagers for building purposes. Some of the megaliths that are intact have two circles of stones. These stones are generally of granite. Since the whole area is being brought under cultivation, it is likely that these megaliths will rapidly disappear. During the course of such clearance, one of the villagers dug out a megalith out of curiosity. The rubble packing at the top was removed to a depth of about 3 feet, where there were two huge slabs each measuring about 10'×5'6" kept side by side. The stones had been pushed to the sides and the earth dug out to about 3 to 4 feet, (Plate XV, 2). It is reported that there were pots of different sizes and shapes and in one of them there were some bone pieces. The pottery pieces found at the spot were mostly red-polished.

Sravanabelgola.

THE GOMATESVARA STATUE

The Department of Archaeology after, making a close inspection of the image on 13th November 1937, observed on the image of Gomatēśvara at Śravanabelgola the occurrence of a few cracks, and prepared a note on them. The Government of Mysore constituted a Committee in 1945, to take up the question of studying these cracks and suggest measures by which the image could be conserved. The members of the Committee were :

- (1) The Muzrai Commissioner, (*Chairman*)
- (2) The Chief Engineer for Roads and Buildings,
- (3) The Director of Geology,
- (4) The Government Architect,
- (5) The Director of Sandal Oil Factory,
- (6) The Director of Archaeology, and
- (7) The Deputy Commissioner, Hassan District.

The Archaeological Chemist in India also visited in 1945 the image at Śravanabelgola, at the invitation of the Government of Mysore and submitted his report. It may be mentioned that the granite out of which this monolithic figure is carved out, is of a fine quality. It has a uniform texture and is almost free from foliation and cleavage and other structural flaws. The rock is mostly composed of quartz, feldspar and biotite. The feldspar and other ferruginous minerals are liable to undergo decomposition by the action of rain water resulting in the deposition of yellow ferric hydroxide. The most important problem in the treatment of the Gomata image was

arresting the percolation of rain water. The second problem here was to deal with the cracks. The cracks by themselves are insignificant but accumulation of water inside them would eventually endanger the safety of the statue.

To facilitate the study of these cracks the Department of Archaeology took several close-up photographs of which a few are illustrated on Plates I, XVI, XVII, and XVIII.

Ink rubbing of the cracks were also taken with a view to determine the actual size of each one of them. After 1953 the Committee was reconstituted by the Government of India which took over the Gomatēśvara figure as one of the 108 monuments declared to be of National Importance, in the Mysore State.

The State Committee in the year 1951 had already made a special enquiry, and had obtained the valuable advice of Lt.-Col. B. C. G. Shore, Consulting Architect, London, who had suggested the use of silica seal or Ethyle silicate for filling up the cracks, because this chemical is highly resistant to weathering and chemical attack of industrial atmosphere. After this, coating the image with a water repellent solution would prevent further decay of the affected parts from the agencies of weathering.

The Government of India have put up a lightning arrester near the image, as a measure of safety.

Narasipura.

YŌGANARASIMHA TEMPLE.

Near the present village of Narasipura, an adjunct of Halēbid, stands on a high mound, the temple of Narasimha facing east. Narasipura was a small town during the Hoysala period.

The temple consists of a garbagriha, a sukhanāsi, a navaraṅga and a front porch. Another set of garbhagriha and sukhanāsi attached to the navaraṅga on the southern side is also present, though much dilapidated (Plate XIX). It is, therefore, a double-celled temple. The north-east corner of the outer face of the navaraṅga has gone out of plumb and deserves to be set in order.

The temple is standing on a set of six tiers of basement cornice (Plate XX) and the walls are all well-indentured, and relieved by pilasters. In between the pilasters of the main garbhagriha and the sukhanāsi, are carved the different forms of Viṣṇu in the standing pose flanked by female chowri bearers and musicians.

The temple has many inscriptions in Tamil and Kannada. They are found on the beams of the navaraṅga, the cubical moulding of the navaraṅga pillars, and also on the beams of the front porch, and the right side wall of the navaraṅga doorway. Most of these inscriptions, refer to grants made to the Narasimha temple. The inscription on the cubical moulding of the pillar of the navaraṅga records that when Hoysala Vira-Narasimha-Dēva was ruling the kingdom of Dōrasamudra,

Manchiyakka, the mother of the great Minister Perumāle Daṇḍanayaka made certain grants in the name of God Narasimha in 1280 A.D. There is no inscription giving us directly the date of construction of this temple, but the inscription mentioned above shows that the temple must have been constructed prior to 1280 A. D.

The monument is in Hoysala style. The ceilings have been beautifully worked, particularly those in the navaraṅga. The ceiling in the main sukhānāsi with the figure of Ugra-Narasimha in the centre, has also been worked well. The entrails of Hiranyakaśipu are carved in the form of a chain, like the one on the Narasimha image of Maddūr. The central ceiling of the navaraṅga has also the figure of Narasimha with Hiranyakaśipu on his lap. Perhaps the best ceiling of the whole temple is found at that part of the navaraṅga which is fronting the sukhānāsi doorway. In the octagon-like ceiling are found the figures of Asṭadikpālakas with Viṣṇu on Garuḍa in the centre, probably depicting the Pārijātāpaharaṇa episode. The front porch also has an elegantly carved ceiling, the octagonal, and the square faces of which contain finely carved miniature figures of musicians, dancers, drummers and images of various forms of Viṣṇu. The tiny figure of Narasimha in the standing pose, facing the main garbhagṛiha is a good example.

The doorway of the southern garbhagṛiha has been beautifully worked and deserves special notice.

The main figure within the garbhagṛiha is Yōgānarasimha, about 3 feet high with a prabhāvali containing a carved serpentine tōraṇa and the Daśāvatāra figures (Plate XXI).

The temple has a leaky roof. The brick tower over the garbhagṛiha is too heavy and may be dismantled. The roof of the whole temple requires to be made watertight. The southern garbhagṛiha with its beautiful doorway should be strengthened, and the opening in the wall may be filled up. The out-of-plumb portions of the navaraṅga should be brought to plumb.

Pushpagiri.

MALLIKĀRJUNA TEMPLE.

To the south of Halebīḍ town, and about 2½ miles from that place is a hill called Pushpagiri. A stone causeway leads up the hill into the temple of Mallikārajuna (Plate XXII, 1, 2) which faces east. It consists of a garbhagṛiha with a circumambulatory passage, a sukhānāsi in front, a navaraṅga, attached to which on the northern side is a cell. Originally this structure was a Jain temple as shown by the presence of the image of a seated Jaina Saint mutilated and transformed into a linga, on the lintel. His mukkoḍe is still present. The beautifully carved ceiling on the south-west corner of the navaraṅga has also the seated figure of a Jina with a single umbrella, surrounded by the Asṭadikpālaka figures. The central ceiling of the navaraṅga has the figure of Indra with the elephant by his side. This recalls the ceiling of Indra in

front of the Gomāṭa figure of Śravaṇabelgoḷa. The navaraṅga is approached by a mukhamanṭapa of twelve squares built slightly at a later date. The pillars of the mukhamanṭapa are lathe-turned, and the ceilings are all well carved. In front of the mukhamanṭapa is a Mahādvāra, raised on lathe-turned and star-shaped pillars.

Again, there is the presence of a seated image of a Jina with the mukkoḍe, on the lintel of the Mahādvāra. Attempt has been made to mutilate this figure, too. There are also seated Jina figures on the turrets of the outer walls of the Mahādvāra. (Plate XXIII).

Bhairavanagudda.

BHAIRAVA TEMPLE.

To the north of Pushpagiri is a small hill called Bhairavanagudda the top of which is reached by a flight of steps, leading to the mahādvāra of the Bhairava temple. It is a small structure with a garbhagriha, sukhanāsi and navaraṅga enclosed by a compound wall. In the navaraṅga are placed a number of fine images of Hoysala workmanship. The figures of Mādhava, (Plate XXIV). Sūrya, (Plate XXV). Shanmukha on peacock and Manishāsuraṃnārdinī (Plate XXVI) in the sukhanāsi are noteworthy. The main deity, namely, Bhairava (Plate XXVII) in the garbhagriha, is a piece of good workmanship. Into the ceiling of the mahādvāra are embedded a number of finely sculptured and inscribed vīragals, while within the compound are found a number of head-offering stones with the Śivapāda enclosed by serpents in the centre, alluding to a custom which was so rampant in the Hoysala times.

Varahanatha Kallahalli.

VARĀHANĀTHA TEMPLE.

The temple of Varāhanātha is a lofty structure consisting of a simple garbhagriha and a sukhanāsi in its front with a flight of steps leading up to the temple. The walls are relieved by pilasters and are devoid of wall images. (Plate XXVIII). In the garbhagriha, a beautifully carved but colossal image of Varāha with the Earth Goddess on his left lap is seated, on a pedestal (Plate XXIX). Judging from the style of workmanship, it may be assigned to the late Hoysala period. In front of the temple lies the inscription of Viraballāla III with the usual anthropoid Gaṇḍa-bhēruṇḍa sculptured on the top panel (Plate XXX). The image is seated in sukhasana, the right leg being placed on a lotus. It is four-handed with chakra, and śankha in the right and left back-hands respectively. The right fore-hand holds a lotus bud, while the left encircles the waist of the Goddess. The God wears a kirita, well worked, the bottom of which has a series of garland-like ornamentation. The image including the pedestal is 18'-3" while the pedestal alone is 5'. The snout of the Varāha has the tusks beautifully shown on either side. Just adjoining the ears on either side, the artist has shown the beautiful curls of the head.

The drapery is beautifully worked, and includes flower or chakra designs. On the lowermost portion of the pedestal there is the usual kneeling Garuḍa while the upper pedestal on which the image sits is relieved with the figures of lions typical of the Hoysaḷa period. The pedestal serves as the Sōmasūtra, and there is no separate one of that kind.

The back of the figure is also finely worked, and the right arm of the Goddess is just caressing the back of the waist of God Varāha. The Goddess is two-handed, and holds in her left hand a lotus bud. The Goddess also wears flower or chakra-designed drapery. The śaṅkha and chakra of the deity are well-worked.

Gomataḡiri.

Gomataḡiri hill is situated to the right of the Mysore-Hunsur road, at a distance of two to three miles, and is about 16 miles from Mysore. The image of Gomata stands on a picturesque granite outcrop (Plate XXXI). The granite here has an admixture of porphyry.

GOMATĒŚVARA IMAGE.

The image stands erect on the hill and is about 16' in height (Plate XXXII). It is well made, and is out of granite. It is also like the GomatĒśvara of Śravaṇabelgola, with the creepers going round the legs, thighs, and arms and showing up at the shoulders. The curls of the head are well-worked (Plate XXXIII). It has a faintly smiling face, and the eyes are gentle. The two hanging hands are just touching the hood of the serpents on either side. Like the Gomata at Śravaṇabelgola, the serpents are not shown coming out of the ant-hills.

The date of the image cannot be precisely fixed though it could be assigned to about the 14th century, as evidenced by its workmanship. The head, the neck, the hands, the shoulders and the back are all beautifully made.

The Gomata figure at this place is in a good state of preservation. Thanks to the generous interest evinced by the Jains of Mysore, particularly Sri Vardhamanaiāh and Sri Chandraiāh who have contributed a good deal for the maintenance and safe custody of the image.

Owing to a stroke of lightning, the granite outcrop had sustained a chasm of twenty to twenty-five feet wide and when I went to see the image for the first time, I had to climb up to the top of the hill with the help of a creeper. The brick canopy over the head of the image (Plate XXXIV) has been now removed, exposing the curly head and the massive shoulders to the visitor from a mile or two.

Haradanahalli.

PAINTINGS.

The Anilesvara or DivyalingĒśvara temple at Haradanahalli has been briefly noticed in the M. A. R. 1937, pp. 38-39. Though the temple hails from about the

14th century and numerous additions have been made from time to time, till about the 18th century, there is nothing of special architectural value. But at the back of the temple, there stands a row of cells enshrining some images with a long corridor in front. This portion appears to have been constructed during the late Vijayanagar period. The ceilings and the beams of the front corridor have paintings worthy of study, and are comparable to those at Lēpākshi. But unfortunately most of the paintings have peeled off since the entire corridor has been leaky. Even what remains of these paintings is worthy of study and preservation. Plate XXXV shows a painting of Gajāsūramardana on the 5th ceiling. Śiva, after killing the elephant, is dancing over its head. The whole group is vigorous and full of life. The group is encircled by a scroll design. Plate XXXVI gives another ceiling-painting depicting the Lakshmīnārāyaṇa group under a prabhāvalī (halo) in the shape of a trefoiled arch flanked by rows of parrots, and again by scroll bands. Portions of this painting have worn out.

Other ceiling paintings have seated Śiva with five faces and ten hands, the Umāmahēśvara group, Andhakāśura sambhāri, a large full blown padma, Rājarājēśvari and Śiva riding Nandi with his consort. The beams have some interesting scenes from Bhāgavata, Bhārata, Śivalīlas, and also dāmpati figures, etc. A few of them may be noticed here. On the beams of the first ceiling are : standing Gaṇēśa, a devotee, Lakshmīnārāyaṇa, Umāmahēśvara group, Gōpī churning milk being molested by Kṛishṇa, Kṛishṇa on fours, Kṛishṇa dancing with butter in his hand, seated Gajalakshmī, Vēṇugōpāla, Arjuna shooting arrows at Śiva, etc. On the beams of the second ceiling are : Dēvas and Asuras churning the ocean, Śiva killing the demon Andhakāśura with his triśūla and attended by musicians, the horse headed Tumburu playing on mṛidaṅga, Brahma with cymbals in his hands, a God with flute, and another with davanē (drum), and aṣṭadīpālakas and devotees worshipping liṅga. On a beam of the fifth ceiling a snake charmer is playing nāgasvara, while a cobra has opened up its hood. The scene is being witnessed with wonder by a monkey which has stood on its hind legs. Another beam has the episode of Gōpīvastrāpaharaṇa, while the next, Bēḍara Kaṇṇappa offering his eye to Śiva. A beam of the 8th ceiling has Vēṇugōpāla, and a Gōpī playing on vīṇa with Kṛishṇa listening.

Hale-Alur.

ARKĒŚVARA TEMPLE.

Āiūr and its monuments have been noticed in the Annual Report of this Department for the year 1937. Among the monuments there, that of Arkēśvara happens to be the most important from the point of view of sculpture. On the cylindrical shafts and square bases of the pillars of the Nandi maṇṭapa and navaraṅga are to

be found interesting sculptures in low relief. These sculptures appear to illustrate some incidents in the life of a king, probably Rājendra Chōla. One such pillar is illustrated on Plate XXXVII.

On one of the faces of the cubical base of the pillar may be seen a group of five warriors, sailing in a boat towards a temple with a lofty gōpuram (Plate XXXVIII). This perhaps depicts the Kandalur Salai victory of Rājendra Chōla. The sea is represented by lines for waves, a sea horse and a fish. This is a rare and interesting sculpture found in the Mysore State. On either side of the doorway of the navaraṅga are panels of sculpture representing groups of musicians playing on drums, cymbals, flutes, vīṇa and a violin-like instrument. The figures are full of life and movement. Two of the panels are illustrated on Plates XXXIX and XL. Note the violin-like instrument in the hands of a seated figure on the left-hand corner of one of the panels. The flattish central ceiling of the navaraṅga is divided into 9 panels. The central panel is dedicated to Śiva, dancing. The God is eight-handed and they are thus disposed, commencing from the right-lowest, clock-wise :—svarga-hasta, ḍamaru, triśūla, fire, serpent and lamba hasta.

A drummer is seated to the right of Śiva, and is playing on trighata—three-faced drum. The pose of dance of Śiva is very much like that on the ceiling of the Kallēśvara temple at Aralaguppe though the workmanship is not so good. On the eight panels surrounding the Śiva panel, Asṭadikpālakas on their respective vehicles, occur, (Plate XLI).

Except for the above mentioned sculptures, the doorway of the navaraṅga, and some basement cornices, the entire temple has been unfortunately rebuilt in recent years with brick and mortar.

Near the temple of Arkēśvara, is another temple dedicated to Channakēśava. It calls for no attention architecturally but in front of it is an inscription stone which records grants for food offerings, etc., to God Channakēśava during the reign of the Hoysala king Viraballāla III. On the top of the inscription is a panel of sculpture in which may be noticed an anthropoid Gaṇḍabhērūṇḍa and a tiger facing each other, (Plate XLII). This is a common feature in inscriptions of the Hoysala king Ballāla III. Examples come from Varāhanātha—Kallahaḷli, Basti—Tippūr, etc.

Byadamalalu.

Byādamalalu, a village situated at a distance of 5 miles to the south of Chāmarajanagar, is a place of sufficient antiquity. Though at present there are no monuments at the place, the sculptures and other architectural members lying scattered towards the south-east of the village indicate that there must have once stood a temple of good architecture. At present, some vīragals, a figure of Brāhmī and another standing figure with long coat are found there. But the most important

and interesting sculpture is that of Rāvaṇa, (Plate XLIII). It is a figure of about 3 feet in height having 10 heads and 20 hands. In the main hands, Rāvaṇa holds a sword and a mace and he is in the marching attitude. In the other hands he holds various kinds of weapons.

In front of the village is an old vīragal, (Plate XLIV) belonging to the Ganga period. It has a single panel at the centre depicting a fight between a hero and a horseman. There is a 9th century inscription around this panel which has been published in M. A. R. 1931, Inscription No. 49

It is a typical Gaṅga vīragal.

Narasamangala—Arakalavadi.

MEGALITHIC SITE.

Arakalavadi is a small village about 10 miles south of Chamarajanagar. About 3 furlongs from this place towards west and on either side of the cart-track leading to Narasamangala and on to Terakanambi, commences a long stretch of megalithic field. At places, the cart-track has actually run on the megaliths or has cut through some of them. They extend to about a mile and a half on the cart-track up to the deserted village of Narasamangala. Since the entire area has been brought under cultivation, most of them have been destroyed, though traces of their existence can still be found here and there. Even from what remains of these megaliths, different types can be noticed. The most impressive type here is that of the cairn. Large boulders encircle heaps of rubble near Arakalavādi. Some of them measure more than 40 feet in diameter, (Plate XLV). Even where the boulders have been removed by the villagers and stocked at the edge of their fields, some of the cairns still remain in position.

Towards Narasamangala, on either side and also on the cart-track itself, occur cists of different sizes, and some of them are disturbed. (Plate XLVI).

Gopala.

The village Gōpāla is about a mile and a half to the east of Sidlipura in the Bhadrāvati Taluk, and stands by the side of the river Bhadrā. It was once a large village, as can be seen from the ruins, the monuments, the mud fort and the moat, but now a deserted village covered over by thick forest. Traces of the fort and the moat can be noticed here and there, and at the fort entrance, there stands now a figure of Vīrāṇjanēya in high relief. It is a good figure but very much mutilated. The village was an agrahāra town in about the 12th century A.D. with the temple of Vēṇugōpāla in the centre and that of Ballēśvara to the north-east.

GŌPĀLAKRISHNA TEMPLE.

The original structure belongs to the late Hoysaḷa period, and consists of a garbhagriha, a sukhanāsi and a navaraṅga. The outer walls are raised on a basement consisting of two plain cornices which have dentil mouldings at intervals. In between the two cornices are carved figures like swans, squatting lions, a figure holding serpents in both hands, purushāmṛiga, two birds fighting, etc., in low relief. The walls are plain and straight. The navaraṅga doorway has a Gajalakshmi lintel with bud hangings on either side, and the jambs have pilasters with the usual bell and other mouldings. The pillars of the navaraṅga are of the lathe-turned type but are rather stout (Plate XLVII). All the ceilings are raised on two sets of corner stones. The corner stones, as also the central slab, have in low relief full blown padmas (Lotus) of different shapes. The sukhanāsi doorway is similar to that of the navaraṅga, but it has a row of turrets above the lintel. The garbhagriha doorway is plain and has dvārapāla figures on either side.

The image of Vēṇugōpāla is about 5 feet in height (Plate XLVIII). It is a slim graceful figure standing under a tāmāla tree. On either side of the prabhāvali are figures of saints, cows, Gōpis, etc. The image is quite intact but for the mutilation of the flute.

About a few yards to the north-east of the Gōpāla temple, occurs ruins of Ballēśvara temple. On the site lie at present some figures of Nandi, Liṅga, Virabhadra, etc. The figure of Virabhadra is a small one, about 2 feet and belongs to the post-Vijayanagar period. Though disproportionate it is a good example of figure sculpture of the Naik period, reminding us of similar figures at Beṭṭadapura.

Sibi.

PAINTINGS.

A detailed description of the Narasimha temple at Sibi has been published in the Annual Report of this Department for the year 1945, pp. 50-64. The temple is important for its interesting mural paintings which cover the ceilings and beams of the mukhamantapa and the mahādvāra. The subject of the paintings is varied, covering scenes from Daśāvatāras of Viṣṇu, Śivalīla episodes, Mahābhārata and Rāmāyaṇa, Kṛishṇa lilas, Viśvarūpa of Viṣṇu and also some portrait figures of Tippu and some of his contemporaries, probably Lakshminarasimhaiya, Puttannaiya, Nallappa and others who are mentioned in inscription No. 98 Sira, E. C. Vol. XII, found on one of the beams of the mahādvāra. There are many paintings of marching armies with infantry, etc. Since there exist portraits of Tippu and his Muslim and Hindu contemporaries and also the inscription mentioned above, it is evident that the paintings of this temple belong to about the latter half of the 18th century A.D. The paintings are fairly well preserved, and form one of the five groups of mural paintings in the Mysore State.

Plate XLIX illustrates a scene from *Kṛishṇalīla*: Mountain *Gōvardhana*, with its forest, rocks, animals like peacocks, lizards, elephants, monkeys, serpents, tigers, boars and birds has, on its top, *Vēṇugōpāla* playing on his flute, surrounded by *Gōpis*. Surrounding this central representation are other paintings like the hunting scene, the shepherd scene, cattle grazing, the *Gōpis* chatting, etc. This forms the most beautiful ceiling painting of the *mahādvāra*.

The next, Plate I, illustrates the ceiling painting of the *nukhamanṭapa*. A number of gods and goddesses, different *lilas* of *Śiva*, etc., are depicted in different panels.

Hiregundagal.

VĪRAGALS.

Hiregundagal is a village situated at about 7 miles to the north-east of Tumkur in the Tumkur taluk and at a distance of about 3 miles from Tumkur-Koratagere road. To the north-east of this village are a number of large, rough, heavy granite slabs of irregular shape in a group. These slabs are as many as twenty in number and some of them measure more than ten feet high. On these have been carved figure sculptures depicting warriors in different fighting attitudes and also inscriptions. This group of *vīragals* (hero stones), Plate LI, 1, happens to be highly important not only from the point of view of sculpture and epigraphy but also of history.

Many of these *vīragals* have a single panel covering almost the whole surface of the slab, Plates LI, 2 and LII, 1. Some of them, however, contain two or three panels all carved in low relief. The slabs are all irregular in shape and no attempt has been made to shape them into any definite form. The warriors are shown as engaged in fierce combat, holding shields in their left hands and uplifted swords in the right. They are all tall and well built, and their hair done up above the head in a knot. Their dress consists of a simple '*vīragachche*'. Many have a necklace and often a dagger tucked up to the waist. Some of the warriors are armed with bow and arrows. In two or three of them, they are seen fighting against each other on horse-back or elephant-back. Where there are three panels, the bottom panel depicts the battle scene. The middle panel shows the hero being carried off by *apsaras*, one on each side, flying in the air. In the top panel the hero is shown at ease on a cushion seat in the *Virasvarga* attended on either side by celestial, *chamara*-bearing, damsels. (Plate LII, 2). These figure carvings resemble those on the *vīragals* at Bēgūr, Bangalore taluk (E.C. Vol. III in 91), Neralige, Arsikere taluk (M.A.R. 1911, page 38) and Ellambalase, Kadur taluk (M.A.R. 1944, inscription No. 6). The inscriptions are usually found on the top of the single-panelled stones and on the bands in between the two panels or at the sides where there are two or more panels. The characters are large and deep but as the stones have not been properly dressed and have stood there

for over 1,100 years, being exposed to sun and rain, some of the letters are quite worn out. The records have been published in E.C. Vol. XVI, Tumkur, Nos. 86 to 106. They record several battles fought between the Gaṅgas and the Rāshtrakūṭas at various places like Kāgimogeṃyūr, Bāgeṃyūr, Inchanur, Maṇḍalibiriya, Kopulavūr, etc., during the reigns of the Gaṅga kings Śrīpuruṣa and Śivamāra respectively, in the latter half of the 8th century A.D. So, the figure-carvings are assignable to the same date.

Aralaguppe.

KALLĒŚVARA TEMPLE.

The monuments at Aralaguppe have been noticed in M.A.R. 1935, pp. 3-12. Of these monuments, the one dedicated to Kallēśvara is the oldest, and the sculptures that remain there at present are the finest. Though there is no epigraphical evidence for the date of the temple, the typological evidence and sculptural details unmistakably take it back to about the 9th century, if not earlier. The entire structure looks so modern at present, since the walls and the tower have all been reconstructed with brick and mortar. But as one enters the temple, the beautiful sculptures of the navaraṅga ceiling, Plate LIII, borne by slender pillars delights him. The ceiling is flattish and has 9 panels. They contain figure sculptures of magnificent workmanship. The central panel has Śiva dancing. The pose is so enchanting that one can see the vigorous movement of the limbs to the tunes of the flute, triḡhaṭa and cymbals that are being played by those around him. The figure is almost in round, and the serene face is full of expression. There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India. Śiva is four-handed: the front left hand in lamba-hasta and the front right in simhakarma, while the two hind-hands hold triśūlas. He is moderately ornamented. The jaṭāmakuṭa has two tiaras of beaded ornamentation; the two ears have makara and nāga-kundala respectively. Besides, the figure wears necklace, armlets, beaded-bangles, waist-band, upavīta, jingles and toe-rings. The three musicians wear similar ornaments and instead of jaṭāmakuṭa they wear kirīṭa. On the four corners of the panel of Dancing Śiva are found four-flying Gandharvas holding garlands in their hands. (Plate LIV). The other 8 panels have aṣṭadikpālakas with consorts, riding on their respective vehicles (vāhanas). Each one of these eight panels is superbly executed. The Indra panel has in the background the representation of clouds, while in that of Īśāna, musicians with accompaniments are flying around. The sculptor has taken great care to carve even the minor details, befitting the entire ceiling.

The pillars carrying this ceiling are slender and are of double-vase type. The navaraṅga doorway is another elegantly sculptured piece belonging to the original temple. It is of fine workmanship, with its jambs of seated yakshas and Śaiva dvārapālas above whom rise vertical bands of creeper-scrolls and rope ornamentation.

Each convolution of creepers has a figure of a yaksha or yakshi in different poses, the male and female figures alternating. At the centre of each jamb rises a pilaster having an octagonal moulding shaft with an octagonal band in the middle. Above this octagonal moulding is a standing female figure. The lintel has seated Gajalakṣmi flanked by two elephants pouring water on her head executed with dignity and grace. This group is similar to that on the Akhaṇḍadvāra or Akhaṇḍabāgilu at Śravaṇabelgoḷa.

Above the lintel and below, there is a row of seated dwarfish figures of yakshas. The eaves-shaped canopy has ornate creeper medallion at the centre and two horse-shoe arches on either side.

On the walls of the navaraṅga on either side occur two pierced stone windows with creeper and scroll design, having men riding on lions in the convolutions.

Halebid.

STRAY SCULPTURES.

Halebīḍ was the capital of the Hoysala rulers, who were great lovers of art, for over 300 years. Not only the rulers, but also their subordinates, ministers and governors built a number of temples and bastis in the capital city. But most of them have now gone to ruins; and only a few like the Hoysalēśvara, Kēdārēśvara, the group of Jain bastis, the Virabhadra and Ranganātha temples are now standing intact. Tradition has it that there were, once, more than 100 Jain bastis and also other temples at the place. For those who go round the old city of Dōrasamudra, *i.e.*, Halebīḍ, this seems to be a fact, because everywhere one can see the sculptured pieces, architectural members and other slabs belonging to numerous temples strewn all over. The tank bund is buttressed with thousands of such pieces. Several mounds enclose ruins of temples.

Many of these sculptures are excellently worked. Some of them have been collected and kept in the premises of the Hoysalēśvara temple. They include wall sculptures, basement friezes, ceiling pieces, etc. Some of the most important pieces of sculpture have been illustrated here.

1. Mahishasuramardini (Plate IV): A standing figure in tribhāṅgi under a creeper canopy. The goddess is treading on the buffalo, while piercing a demon with a khadga. She is eight-handed but some are broken. Yet it is one of the finely executed figure sculptures in the place.

2. (a) Basement friezes depicting scenes from the Rāmāyaṇa (Plate LVI, 1): One of the pieces depicts Rāma handing over Chūḍāmaṇi to Āṇjanēya. Lakshmaṇa with his bow and arrows is standing behind Rāma while the other monkeys are standing around with folded hands.

(b) Another piece represents Rāvaṇa performing sacrifice before leaving for the battle field (Plate LVI, 2). He is offering his own heads one after another to Agni but the monkeys are molesting him. An inscriptional label below mentions that Rāvaṇa is performing hōma.

(c) The next sculpture refers to the fight between Rāvaṇa and other monkeys (Plate LVII, 1).

(d) This frieze also depicts a scene from the Rāmāyaṇa. Here, Hanumān is seen captured by Indrajit. (Plate LVIII, 1).

3. Frieze of Dancers and Musicians found in the compound of the Hoysaḷēśvara Temple: This stray frieze belonged, obviously, to some Hoysaḷa temple, now no more at Halebīd. The figures are not more than 7"—8" high, but have been executed with a sense of realism. Interesting is the pose of each one of the figures in the group. The first figure from left is playing on a type of stringed instrument, since gone out of use. The second and the fifth are having a kind of drum probably *Maddale*, which they have tied to their waist (not seen in the frieze). The fourth figure is playing on the *davaṇa*, a kind of drum. The last figure is holding cymbals.

The dancing figure must be particularly noticed. He wears on the lower part of his knees four rows of jingles.

The head dress of all these figures is rather curious. Their hair is also done into a big knot at the back of their head. Their poses as well as their gestures are finely shown. The whole panel depicts probably an episode from Yakshagāna. (Plate LVIII, 2).

Just in front of the Hoysaḷēśvara temple, within the tank yard, is a fine sculpture of Nandi (bull). Though it is not as big as the other two bulls in the front maṇṭapas of the Hoysaḷēśvara temple, it is a good piece. It is richly jewelled, and deserves to be preserved in a museum. (Plate LVII, 2).

At the request of the Indian Museum, Calcutta, a few Hoysaḷa sculptures were sent to that museum for display. These sculptures were collected from Halebīd, mostly near the Nagarēśvara mound, and consist of the wall images of Sūrya, Vēṇugōpāla, Lakṣmī and attendant. Three of them have been illustrated here. One is the lady cymbalist (Plate LIX). The second is of dancing Śiva. His four hands are disposed thus: right lower, abhaya; right upper, triśūla (broken); left upper damaru; and left lower, varada (Plate LX, 1). The third is a standing figure (of God?) with four hands. In his front two hands, he is playing on drum (Plate LX, 2). All these figures are typically Hoysaḷa in workmanship with exuberance of carving and minute ornamentation.

Sriramapura.

The village of Śrīrāmapura is situated at a distance of about 15 miles south of Hosadurga. The ancient name of the place until recent times was Būḍihāḷu. The place appears to have been important since the time of the Hoysala king Viṣṇu-vardhana whose inscription, as also that of his son Narasimha, are found among its early records.

The fort at the place appears to belong to the late Vijayanagar period. After the fall of that power, the Tarikere Chiefs seized the place, but it was taken from them by the Sultan of Bijapur and subsequently became a district of the province of Sira under the Mughals. Later on it changed hands among the Pallegars of Chitradurga, the Mahrattas and the Mysore rulers.

It is a small circular fort, the major portion of which is in ruins. Outside the fort is a wide, and deep moat. There are two Ānjanēya temples, one towards west and the other to the east, probably indicating the two gateways of the fort.

Commencing from the Ānjanēya temple to the west, the following are the monuments we come across inside the fort area. The Ānjanēya figure near the western portion of the fort is housed in a modern structure. It is a large figure, about 8 feet high, carved in bold relief. It appears to belong to the Nāyak period. The figure of Āḷwar (Plate LXI, 1) now placed in the Ānjanēya shrine is said to have been brought from the Gōpālakṛiṣṇa temple situated nearby.

The Vēṇugōpāla figure of the Gōpālakṛiṣṇa temple, is now installed in a maṇṭapa by the road side. It is about 3½ feet in height with prabhāvaḷi and belongs to about the 17th century. It is a good example of the Nāyak school of sculpture (Plate LXI, 2).

Behind a bastion which is still intact and on the bank of a fine pond, is a small Masjid of late date. The square pond of Nāyak period has steps on the four sides and a stone maṇṭapa in the centre. The pond is in ruins and its water dried up.

A fine open maṇṭapa (Plate LXII) of some temple which is said to be that of Lakshmīkānta is now standing at a distance of about 30 yards to the east of the pond. Only the maṇṭapa with its western wall having well worked large niches on either side of the doorway is now left of the original temple. The structure is of granite. It has ornate pillars with rearing Yālīs, lions standing on their hind legs on elephants, small projecting pillars, etc., resembling the pillars of Hajārārāmasvāmi temple at Hampi, Vidyāśankara temple at Śringēri, etc. The cubical mouldings of the pillars have relievo figures of various forms of Viṣṇu and other Gods. But most of them have been purposely chiselled off. Among those that have escaped vandalism may be noticed, the figures of Baḷi and Vāmana in a group, Trivikrama whose raised foot is being worshipped by Brahma, Ānjanēya escaping from the mouth of a crocodile, Rāma shooting an arrow, etc. The central four pillars are large and have four rearing lions for brackets. One of these pillars has on its cubical base, a small inscription

mentioning the name of Dodḍarasa, whose figure had been carved in high relief, but now chiselled off. The maṇṭap has heavy 'S' shaped eaves. From the style of workmanship and also from the inscription on the pillar, the temple might be assigned to about the 17th century A.D.

Further to the east, are now standing a group of temples. Among them, are two small shrines side by side which have cylindrical pillars. Both of them are low-roofed structures and may probably belong to the late Chālukyan period.

Behind these two temples and very close to them is a large Vīrabhadra temple built of granite whose stone tower rises like a stepped-pyramid. The plain outer walls of this temple have a right-angled middle cornice. The temple consists of a Garbhagṛiha, a sukhanāsi, a navaraṅga and a porch of three ankaṇas originally, and at a later period, the kaisāle maṇṭapa on either side of the porch and the mahādvāra in front of the open yard appears to have been added. The pillars of the kaisāle are plain consisting of cubical and eight-sided mouldings. But the pillars of the porch are more ornate. They have on their cubical mouldings, relievo figures of squatting lions, Gaṇapati, Gajāsuramardana, Shaṇmukha, Liṅga, Vīrabhadra, Ugranarasimha, etc. The ceilings of the temple are plain, except the central one of the navaraṅga and also that of the porch which have been raised on two sets of corner-stones with a well carved padma in the centre. The figure of Vīrabhadra in the Garbhagṛiha is about 6 feet in height, and well carved and may belong to the 17th century.

Maralahalli.

ANCIENT SITE.

This site on the left bank of the Cauveri lies at a distance of about a mile south of Hullamballi, in the Maḷavalli Taluk. Near it was, once, the village of Maralahalli, deserted now due to the disastrous floods of the river. The river has also destroyed most of the ancient site.

Pieces of pottery are strewn over the sandy bank, but most of them are bereft of their colour and polish, owing to lime action and constant rubbing against sand and pebbles of the current. Among them, were collected a few pieces of red-and-black ware, and also some sherds of grey and rough burnished wares. No neoliths were found.

Belakavadi.

ANCIENT SITE.

At a distance of about a furlong to the south of the village of Belakavāḍi, in the Maḷavalli Taluk, occurs an ancient site. It stretches on the left bank of the Cauvery, on both sides of the village ghat, to a distance of about a furlong, and is about a hundred yards wide.

The pottery found here, is mostly of the usual megalithic type, the polished red ware, black ware, and red-and-black. Some of them have graffiti on them. Sherds of rough red ware also occurred, but burnished and russet-coated wares were very rare. A single sherd of the so called Russet-Coated Ware was picked up. It is rather rough and does not present the smooth, oily polish usually found associated with this particular ware. Secondly, the red wash or polish has worn out, and the under surface is exposed here and there on the sherd. There is the usual Kaolin decoration, which has also worn out here and there on the surface of the sherd. Originally this decoration constituted a cross in double lines. This Kaolin cross-design surmounts the incised ornamentation found on the sherd. If it should be regarded as the usual Russet-coated ware, then it forms a variety by itself. In spite of the abundance of megalithic pottery, no stone-circles were found anywhere nearby. While the river is cutting away part of the site year by year the cultivators have converted much of it into rice-fields, having removed the mound of habitational deposits to a depth of about four feet. At the eastern end of the site, however, in a cutting of the bank, was a disturbed pit with animal bones and large pieces of thick, rough pottery possibly of an urn-burial. But all evidences have been lost.

Chakkur.

MEGALITHIC SITE.

Chakkūr is a small village situated about 4 miles to the south-east of the town of Heggadādēvanakōṭe, in the Heggadādēvanakōṭe Taluk, on the right bank of the Kapilā river. About 3 furlongs to the west of the village, and just on the bank of the river runs a rocky ridge for about a furlong. On this ridge are found a number of megaliths, of the cairn type. Many of them have double stone-circles with large capstones at the centre. In most cases, the rubble has been removed, and even the boulders of the circles, disturbed. The capstones are rough, unsized, natural boulders which are sometimes as thick as 24". About twenty circles are clearly intact. The villagers have removed the granite boulders, and stocked them at the edge of the fields which they are cultivating, leaving the huge capstones *in situ*.

The large megaliths have diameters ranging from 20 to 50 feet. No cist was met with. It is very likely that the cairns contain pits. This, however, can only be confirmed by digging.

Periyapatna.

Periyāpaṭṇa is a small town on the Mysore-Mercara road, about 40 miles west of Mysore City. Its ancient name was Singapaṭṭaṇa, and was, once, an important town in the territory of the Changālvās of Nanjarāyapaṭṭaṇa in Coorg.

ANCIENT SITE.

To the west of the town lies the remnants of a fort, square in plan, and surrounded by a ditch. The stone facings of the walls have gone, and only the mud core remains. Only at the eastern side of the fort a big stone gate way (Plate LXIII) about 20 feet high is still standing. This stone fort which appears to have been erected in 1578 A.D. by Kulōttuṅga Changāḷva Piriyaṛājadēva, was flourishing till the end of 18th century, when Tipu rendered it useless to the enemy on the approach of General Abercromby's army.

ŚIVA TEMPLE.

On the north-west, inside the fort, is a temple of Śiva (Plate LXIV). It has a garbhagṛiha, a sukhanāsi with two small side-shrines, a navaraṅga and a front porch. The monument enshrines a small liṅga and the figure of Pārvati is probably of the Pallegār period.

The four pillars inside the navaraṅga are remarkable and are all alike with exuberant carving (Plate LXV). They are octagonal in shape, having cubical bases and circular mouldings below the capital. The cubical surface of the bases are carved with relievo sculptures of padmas, conventionalised swans, and dancing female figures. One of them depicts kōlāṭam by two women.

There are some fine sculptures in high relief, built into the outer wall of the temple. They are all Śaiva in character, and probably belong to some other temple at the place. Commencing from the east wall, they are as follows:

EAST WALL.

To the right of the doorway :— *Upper Row.*

1. Śiva dancing, trampling Mūyalaka. In his four hands, he holds fire and ḍamaru in the left upper and lower, and mṛiga in the right upper. The right lower hand, though in the Gajahasta pose, rests on a trident which is piercing the chest of Mūyalaka.

2. Dancing figure of a man.

3. Nandi playing on a drum.

4. *Lower Row.*—Bhairava with four hands and ruṇḍamāla, holds in the upper and lower right hands respectively, a trident and ḍamaru, and bowl and skull in the other two. The skull is being licked by a dog. To his right stands a dwarf with a bowl on his head.

5. Two women standing.

To the Left of the doorway :— *Upper Row :*

6. Dancing Śiva eight-handed and flanked by two musicians, and one of them is playing on small cymbals. Śiva holds respectively from top to bottom, trident, sword and arrow in the right, Ḍamaru, bow and a circular shield in the left hands. His lowest left hand raised up to the brow depicts a dancing pose.

7. A person, wearing a heavy turban of the Mahratta type. He has his left hand raised up, and holds a Danda (parasu?) in the right.

Lower Row.—

8. Figure of Nandi and a sage. Nandi has a club in his left hand and a lotus in the right.

NORTH WALL : Upper Slab.

9. Siva, as Gajāsuramardana.

10. Nandi, flanked by two attendants. Nandi is playing on the drum. The figure on the right has small cymbals, and that on the left, a club and is also dancing.

Lower Slab.—

11. The lower slab has two panels. The lower one has the figures of four rishis seated in a row, the upper depicts a sacrifice. In another panel, on the same slab occurs the figure of standing Siva, on a tiger. The tiger is skinned off, its legs dangling and Siva's two lower most hands are holding the skin. It is a rare and unique piece.

SOUTH WALL :

Kāmadhēnu milking on a linga.

12. In front of the temple, is a wellcarved figure of Vīrabhadra about 5 feet high, having the usual attributes. Unusually the figure of Dakshabrahma is placed on the pedestal, instead of standing with folded hands to his right.

All these sculptures belong to the 17th century A.D.

VARADARĀJA TEMPLE.

This is the oldest temple in the place and seems to have been constructed in three stages. The original temple is of the Dravidian type, consisting of a garbhagriha and a long sukhanāsi (Plate LXVI). On its basement cornices, occurs the plain wall relieved by simple pilasters and rectangular small niches. The inner walls are also plain. The navaranga and the mukhamanṭapa have lathe-turned pillars, and belong to the Hoysala period. The mahādvīra and the plain manṭapa adjoining the Hoysala mukhamanṭapa, were added in the Pallegār period. The huge broken dhvajastambha before the temple may also go back to the same date.

An inscription of Kulōttuṅga Changāḷva Piriyaṛājadēva dated in Śaka 1511, on the inner face of the door jamb of the Hoysala navaranga, refers to the restoration of the Town, and renaming it as Periyāpaṭṭaṇa. There is an image of Viṣṇu about 5 feet high inside the garbhagriha.

The monument is in tolerably good condition, but rank vegetation has grown all round and on the top, and has made access almost impossible. The lantana bushes must be cleared, the bat droppings removed, and the surrounding area kept neat and tidy.

PART III

THIRTHAHALLI HOARD

About five miles from Tirthahalli on the road leading from Kalmane to Kammaraḍi, a hoard of 61 silver coins and a silver ring were found in a small earthen pot in a drain by the road-side while clearing the shrubs. Two specimens out of the hoard and the ring were forwarded to this Department by the Sub-Division Officer, Shimoga, for examination and further action. On examination, the coins were found to be very important, since they belonged to the Western Kshtrapa rulers. No Kshtrapa coins had been discovered in the Mysore State before. It was, therefore, necessary to examine the entire hoard and the remaining 59 coins were obtained from the Tahsildar, Tirthahalli taluk for study.

These 61 coins belong to the well known types of the later Kshtrapas. The earliest coin of this hoard was issued by the Mahākshtrapa Dāmasēna who according to Rapson, ruled between A. D. 223 and 236. The other coins belong to Viradāman, Īśvara-Dattta, Vijayasēna, Rudrasēna II, Viśvasimha, Bharṭṛidāman, Viśvasēna, Rudrasimha II, and Yaśōdāman. A few coins are very much worn out and therefore cannot be identified. It is curious, how these coins belonging to Western Kshtrapas who ruled parts of Gujarat and Malwa could have come down so far south as the Shimoga District. Obviously, they found their way to this place as a hoard of treasure and had probably nothing to do with circulation. The coins have been noticed in detail below :

THIRTHAHALLI HOARD

Dynasty : Kshatrapa

Material : Silver

DĀMASĒNA

(A. D. 223-236)

No.	Date	Diameter in cms.	Weight in gms.	
1	150	1.37	1.96	Obverse: King's head to right, date behind head, traces of Roman characters. Date: 150 Reverse: Hill mark, star to right, crescent to left, line below, Brāhmi legend around: "Rājñō Mahākshatrapasa Rudra. (putra) (rājñō Mahā) Kshatrapasa Dāmasēnasa."
2	1(52)	1.4	2.11	Obverse: King's head to right, etc. Reverse: Hill mark, etc., "rājñō Mahākshatrapasa Rudrasīhasa putrasa rājñō Mahākshatra (pasa) (Da) masēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
VĪRADĀMAN				
(A.D. 234-238)				
3	...	1.4	2.11	Obverse: King's head to right; date not clear. Reverse: Hill mark with a line below, surmounted by a crescent, crescent to left, star to right, inscription in Brāhmi characters around: "Rājñō Mahākshatra.....nasa putrasa Rājñō Kshatrapasa Viradāmanah"
4	...	1.5	2.15	Obverse: King's head to right. Reverse: Hill mark, crescent above, star to right, Brāhmi legend around within dotted border. ".....sa rājñah Kshatrapasa Vira....."
ĪŚVARADATTA				
(A D. 236-239)				
5	..	1.4	1.81	Obverse: King's head to right, traces of date behind. Reverse: Hill mark, wavy line below, crescent to left and above, star to right, Brāhmi legend around: "Rājñō Mahākshatrapasa Īśvaradattasa varshe prathame."
6	...	1.6	2.21	Obverse: King's head to right; no date, Roman legend around the head. Reverse: Hill mark, etc. "rājñō Mahākshatrapa ... radattasa varshe prathame"
VIJAYASĒNA				
(A.D. 238-250)				
7	...	1.5	2.01	Obverse: King's head to right; date not clear. Reverse: Hill mark surmounted by crescent, left crescent, star to right, line below, border of dots, inscription in Brāhmi legend around: "rājñō Mahākshatra ... (putrasa) rājñō Kshatrapasa Vijayasēnasa"
8	164	1.5	2.33	Obverse: King's head to right. date behind the head. Date: 164. Reverse: Hill mark, wavy line below, crescents both on top and to left, star to right, Brāhmi legend around "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."
9	1(6)4	1.5	1.72	Obverse: King's head, etc., Date: 1 (6) 4. Reverse: Hill mark, star to right, rest worn out, legend in Brāhmi around: "rājñō Mahākshatrapasa Dāmasēna putrasa ... Kshatrapasa Vijaya..."
10	167	1.5	2.31	Obverse: King's head, etc., Date: 167 Reverse: Hill mark etc. "rājñō Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
11	1(7)0	1.5	2.1	Obverse : King's head etc., Date : 1 (7) 0 Reverse : Hill mark etc. "rājñō Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijaya..."
12	...	1.4	1.85	Obverse : King's head to right etc. Date : illegible. Reverse : Hill mark etc "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa "
13	...	1.4	1.99	Obverse : King's head etc. Date : illegible. Reverse : Hill mark etc. "rājñō Mahākshatrapasa Dāmasēna putra.....(ya) sēnasa."
14	...	1.4	1.79	Obverse : King's head to right, traces of Roman legend, Date : illegible. Reverse : Worn out, but Brāhmi legend around visible. "rājñō Mahākshatra (putra) trapasa Vijayasēnasa "

RUDRASĒNA II

(A.D. 255-276)

15	189	1.3	1.92	Obverse : King's head to right, date behind the head, Date : 189. Reverse : Hill surmounted by crescent, star to right, wavy line below, legend in Brāhmi around, border of dots. "rājñah Kshatrapasa Viradāma (putrasa) rājñō Rudrasēnasa "
16	189	1.4	1.75	Obverse : King's head etc. Date : 189. Reverse : Hill mark etc., "(rājñah) ... putrasa rājñō Mahākshatrapasa Rudra (-ēnasa)".
17	189	1.4	1.91	Obverse : King's head to right etc. Date : 189. Reverse : illegible
18	19	1.5	2.28	Obverse : King's head etc. Date : 19 Reverse : Hill mark etc., "rājñah Kshatrapa ... putrasa rājñō Mahākshatrapasa Rudrasēnasa."
19	...	1.6	2.14	Obverse : King's head to right. Date behind, not legible. Reverse : Hill etc, "rājñah Kshatrapasa Viradāma putrasa rājñō Mahāksha trapasa "
20	...	1.4	2.19	Obverse : King's head to right. No date. Reverse : Hill etc, inscription in Brāhmi around within dotted border. "(ra) rājñō Mahākshatrapasa Rudrasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
21*	...	1.4	2.1	Obverse : King's head, date not clear. Reverse : Hill mark etc., no dotted border. "rājñah Kshatrapa (tra) sa rājñō Mahākshatrapasa Rudrasenasa." VIŚVASIMHA (A.D. 277-278)
22	...	1.4	2.43	Obverse : King's head to right, Date : not clear. Reverse : Hill mark surmounted by a crescent, a crescent to left, wavy line below, star to right, Brāhmi legend around. "rājñō Mahākshatrapasa Rudrasēna putrasa rājñah Kshatrapasa Viśvasīhasa."
23.	...	1.5	1.98	Obverse : King's head to right Date : not legible. Reverse : Hill mark etc., dotted border, Legend in Brahmi : "rājñō Mahā (kshatrapa) sa rā (jñah) Kshatrapasa Viśvasī (hasa)".
24.	...	1.4	2.28	Obverse : King's head to right, date : illegible. Reverse : Hill mark, two crescents to left, star to right, legend in Brāhmi around. "(rājñō) pasa Rudrasēna putrasa rājñah Kshatrapasa Viśva"
25.	...	1.4	2.08	Obverse : King's head to right, Date : illegible. Reverse : Brāhmi legend around, rest not clear "..... (pu) trasa rājña (h) Kshatrapasa Viśvasīha ."
				BHARTṚIDĀMAN (A. D. 279-295)
26.	2	1.4	2.38	Obverse : King's head to right. Date behind the head : 2 . . Reverse : Hill surmounted by a crescent, crescent to left, star to right, Brāhmi legend around. "rājñō (rājñah) Kshatrapasa Bhartrīdāmnah "
27.	...	1.5	2.15	Obverse : King's head to right, Date : not clear. Reverse : Triangular hill mark, four dots to right, legend in Brāhmi characters around, dotted border. "rājñō Mahākshatra (Bhartrīdāmnah)".
28. a	21	1.4	2.03	Obverse : King's head to right, date behind the head, Date : 21 . Reverse : Hill mark surmounted by a crescent, crescent to left, star to right, wavy line below, legend in Brahmi around. "rājñō Mahākshatrapasa Rudra Kshatrapasa rtrīdāmnah "
29.	...	1.4	1.83	Obverse : King's head to right, Date : illegible Reverse : Hill mark, etc. "..... (jñah) Kshatra . . . sa Bhartṛī (da).

*NOTE.—Nos. 20 and 21 have no dates and fathers' names in them are also not legible. But as only the coins of Rudrasēna II are found in this hoard. These may also belong to the same group.

No.	Date	Diameter in cms.	Weight in gms.	
30.	(2)	1.4	2.04	Obverse : King's head to right, traces of date behind, Date : (2 . . .) Reverse : Hill mark etc, ". (Kshatrapa) sa Rudrasēna putrasa rājñāḥ Kshtrapasa . rṭri"
31.	(2)	1.5	2.24	Obverse : King's head to right, date behind the head. Date : (2 . . .) Reverse : Hill mark with a wavy line below, crescent above and to left. Brāhmī legend around within dotted border. "rājñō (Rudra) . . . (putrasa) rājñō Mahā- kshatrapasa Bhartrīdāmna"
32.	...	1.5	2.17	Obverse : King's head to right. Date illegible. Reverse : Hill mark, etc. "rājñō Mahākshatra rājñō Mahākshatrapasa Bhartrīdāmnaḥ"

VIŚVASĒNA (*A. L.* 294-304)

33.	...	1.4	2.04	Obverse : King's head to right, no date. Reverse : Brāhmī legend around, dotted border, rest not clear. "rājñō Mahāksha sa Viśvasēnasa"
34.	...	1.4	2.24	Obverse : King's head to right. Reverse : Legend around in Brāhmī within dotted border, rest worn out. ". (kshatra) . . . (rṭri) . . putrasa rājñō Kshatra- pasa Viśva (sēna.)"
35.	...	1.4	1.92	Obverse : King's head to right. Reverse : Hill mark with a wavy line below, crescents to left and above, Brāhmī legend around. ". putrasa rājñō Kshatrapasa Viśvasē . . ."
36.	...	1.4	1.93	Obverse : King's head to right Reverse : Hill mark with a line below, crescent to left, star to right, legend in Brāhmī around within dotted border. "rājñō Mahākshatrapasa (Kshatra) Viśvasēnasa"
37.	2	1.4	2.3	Obverse : King's head to right, date behind the head. Date : 2 Reverse : Hill mark, with a wavy line below etc., dotted border. "rājñō Mahākshatrapasa Bhartrīdā (ma) putra"
38.	...	1.5	1.86	Obverse : King's head to right, date not clear. Reverse : Hill mark etc. ". (kshatrapa) sa Bhartrīdāma putrasa rājñō Ksha- "."
39.	2	1.5	2.32	Obverse : King's head to right, date behind the head. Date : 2 . . . Reverse : Hill mark, etc. ". Bhartrīdāma putrasa rājñō Kshatrapa"

No.	Date	Diameter in cms.	Weight in gms.	
40.	...	1.4	2.25	Obverse : King's head, traces of date and Roman legend. Reverse Hill mark, etc. " (rtri) dāma putrasa rājñō Kshatrapa "

RUDRASIMHA II (A. D. 305-313)

41.	2	1.4	2.05	Obverse : King's head to right, date behind the head. date : 2 Reverse : Hill mark, two crescents to left, star to right, wavy line below, Brāhmi legend around. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasīhasa"
42.	2	1.3	2.00	Obverse : King's head. Date : 2 . . Reverse : Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasīhasa"
43.	2	1.3	2.16	Obverse : King's head to right, a portion of date behind the head. Date : 2 Reverse : Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasīhasa"
44.	...	1.4	2.02	"Obverse : King's head to right, date not clear. Reverse : Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasīhasa"
45.	...	1.4	1.95	Obverse : King's head to right, date not clear. Reverse : Hill, crescent to left, star to right, border of dots inscription in Brāhmi legend around. "(Svāmi-Jīva) dāma putrasa rājñah Kshatrapasa Rudra (si) "
46.	...	1.5	2.15	Obverse : King's head to right, date not clear. Reverse : Hill, etc. "Svāmi-(Jīva) dāma putrasa rā (jñō) Kshatrapasa Rudrasīhasa"

YAŚĪDĀMAN (A. D. 317-332)

47.	24 (4)	1.5	2.04	Obverse : King's head to right, date behind the head. Date : 24 (4) Reverse : Hill mark with a wavy line below. Rest worn out. Brāhmi legend around within dotted border. "rājñō Kshatrapasa Rudrasīha putrasa rājñō Kshatrapasa Yaśōdāma"
48.	2	1.4	2.17	Obverse : King's head to right Date : 2 . Reverse : Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around. "rājñō Kshatrapasa Rudrasīha putrasa rājñō Kshatrapasa Yaśōdāma"
49.	2	1.4	2.00	Obverse : King's head to right. Date : 2 . . Reverse : Hill mark, etc., border of dots. "rājñō Kshatrapasa Rudrasīha putrasa rājñō Kshatrapasa Yaśōdāma"

<i>No.</i>	<i>Date</i>	<i>Diameter in cms.</i>	<i>Weight in gms.</i>	
50.	...	1.4	1.93	Obverse : King's head to right. Reverse : Hill mark, etc. “(rājñō Kshatra) (Rudra) . . . putrasa rājñō Kshatrapasa Yaśōdāmna ”
51.	2 ...	1.4	1.83	Obverse : King's head to right, date behind the head. Date : 2 . . Reverse : Hill mark, etc. “(rājñō Kshatrapasa) Rudrasīha putrasa rājñō Kshatrapasa Yaśōdāmna ”
<i>UNCERTAIN</i>				
52.	...	1.3	2.35	Obverse : King's head to right. Reverse : Hill mark, crescent to left, crescent above, star to right, line below, Brāhmi legend within dotted border. “ rājñō Mahākshatrapasa Damasēna putrasa ”
53.	...	1.4		Obverse : King's head to right, date not legible. Reverse : Crescents both on top and to left, wavy line below, dotted border. “. putrasa rājñō Mahākshatrapasa Rudra ”
54.	...	1.4	2.2	Obverse : King's head to right, traces of Roman inscrip- tion. Reverse : Hill mark, etc. “ rājñō Mahākshatrapasa Rudrasēna putrasa rājñō Ksha ”
55.	...	1.5	2.13	Obverse : King's head to right. Reverse : Hill mark, legend in Brāhmi around ; rest worn out. “ Kshatrapasa Rudrasēna putrasa (ra)..... ”
56.	...	1.4	2.21	Obverse : King's head to right. Reverse : Hill mark with a wavy line below, crescent above and to left, star to right, Brāhmi legend around. “ rājñō ... Kshatrapasa Rudrasēna (putra) ... ”
57.	...	1.4	2.28	Obverse : King's head to right. Reverse : Hill mark, etc. “ ... (Mahā) Kshatrapasa Rudrasēna (putra) ... ”
58.	...	1.4	2.11	Obverse : King's head to right, date illegible. Reverse : Hill mark with a line below, star to right, legend in Brāhmi around, border of dots. “ rājñō Mahākshatrapasa Rudra ”
59.	...	1.5	1.93	Obverse : King's head to right, date not legible. Reverse Hill mark, etc., “ rājñō Mahākshatrapasa (Rudra) ... (putra) ”
60.	1	1.5	2.00	Obverse : King's head to right. Date : 1 . . Reverse : Worn out, has dotted border and legend in Brāhmi “ Mahā sana ”
61.	2	1.4	2.05	Obverse : King's head to right, date behind. Date : 2 . . Reverse : in place of the usual reverse type and inscrip- tion the obverse type appears in incuse.

TREASURE TROVE COINS

Sorab Hoard

In the *Mysore Gazette* dated 5th June 1952, a notification from the office of the Amildar-Magistrate, Sorab Taluk, appeared concerning certain articles unclaimed in the Court of Amildar-Magistrate, Sorab. Among these articles, was a hoard of 18 gold coins. The Deputy Commissioner, Shimoga District, was requested to arrange for sending the coins to this Department for examination and study.

These 18 gold coins were reported to have been found on 3rd October 1949 by a girl Nāgi, resident of Dyavasa, a hamlet of Haingi, Chandragutti hobli, Sorab taluk, near an ant-hill. On examination they turned out to be the issues of Vijayanagar rulers, *viz.*, Kṛishṇa Dēva Rāya and Achyuta Rāya. Nine of these coins are varahas and six are half varahas, while the remaining three are only lumps meant for dye-striking. All the coins, except one, have a seated image of Kṛishṇa on the obverse. Many of them bear legend Śrī Pratāpakṛishṇa Rāya in Nāgari on the reverse. But some of them have no legends. One of these coins, which is a half-varaha, has a Gaṇḍabhērūṇḍa on the obverse and the legend Śrī Pratapāchyuta Rāya in Nāgari.

According to Government Order No. E 3134 dated 22-5-1953, ten coins that bear distinctly legends and one gold lump which was eventually meant for dye-striking, have been preserved in the Coin-Cabinet of the Department; one specimen each of the varaha and half varaha, was sent to the Director of Industries and Commerce for preservation in the Government Museum, Bangalore.

These coins were found in two receptacles, one small, and the other large. The details of these coins are set below:—

A. COINS CONTAINED IN THE LARGER RECEPTACLE

1	Gold	51.5 Grains	1.3 c.m.	Seated image of Kṛishṇa	श्री प्रताप कृष्णराया	
2	Do	51.0	„	1.2 c.m.	Do	Do (Last two letters are not visible)
3	Do	52.0	„	1.29 c.m.	Do	Do (All are clear)
4	Do	51.0	„	1.3 c.m.	Do	Do
5	Do	51.0	„	1.2 c.m.	Do	Do
6	Do	52.0	„	1.2 c.m.	Do	Do (Indistinct)
7	Do	51.0	„	1.15 c.m.	Do	No Legend
8	Do	51.5	„	1.12 c.m.	Do	Do
				(Indistinct)		
9	Do	51.0	„	1.18 c.m.	(Very indistinct)	Do
10	Do	23.8	„	1.22 c.m.	(Gaṇḍabhērūṇḍa holding elephants in its beaks and claws)	श्री [प्र]तापाच्यु [त] राया

B. COINS CONTAINED IN THE SMALLER RECEPTACLE.

11	Gold	26.0	Grains	.93 c.m.	Seated image of Krishna.	पकृष्ण राया
12	Do	24.2	„	.96 c.m.	Do	श्री-प्रताप कृ राया
13	Do	26.0	„	.94 c.m.	Do	श्री प्रताप कृष्ण
14	Do	25.5	„	.77 c.m.	Do	No Legend
15	Do	25.5	„	.81 c.m.	Do (Indistinct)	Do
16	Do	52.0	„	1.08 c.m.	(Only a lump prior to striking under dye)	
17	Do	52.0	„	1.0 c.m.		Do
18	Do	52.0	„	1.05 c.m.		

Numbers 1, 10 and 13 have been illustrated.

ANAGONDAHALLI HOARD

During November 1952, the Deputy Commissioner, Bangalore District, Bangalore, forwarded four large and six small gold coins belonging to a large hoard for examination. According to the report, the treasure was unearthed at Anagonḍanahalli by one Pūjāri Basappa in his premises. On examination, the coins were found to belong to the 18th century, struck by the Mysore rulers, *viz.*, Hyder, Tipu, Krishna Rāja Wodeyar III, respectively and also the East India Company.

This is one of the largest hoards discovered during recent years in the State. It consists in all 186 coins of the size of the Varaha, and 1,118 coins of the Fanam type. The bulk of the coins are of Hyder and Tipu Sultan, respectively, though there are a few star pagodas of the East India Company, and Varahas of Krishna Rāja Wodeyar III. Besides, a few Fanams known as 'Giddakanṭhirai' struck by Dewan Purnaiya also occur in the collection. A few specimens of the hoard have been illustrated.

They are as follows :—

Top Row....Left to Right

1. Varaha of Krishna Rāja Wodeyar III.

Obverse : Seated figure of Umāmahēśvara. In the right hand Śiva holds trident, and mṛiga in the left. Umā is seated on his lap.

Reverse : श्री कृष्णराजा

2. Star Pagoda, issued by East India Company.

Obverse : Figure of Vishnu standing, Śaṅkha and Chakra in the hands of the God are shown by dots.

Reverse : A star around which occurs dotted surface.

3. Bahaduri Pagoda of Hyder.

Obverse : Seated Umāmahēśvara as in serial No. 1.

Reverse : The initial of Hyder in Persian on a granulated surface.

Bottom Row—Left to Right :

4. Kaṇṭhirai Fanam.

Obverse : Figure of seated Yōgānārasimha.

Reverse : Not clear.

5. Faruqi of Tipu.

6. Fanam issued by Tipu Sultan.

The complete hoard has been received recently, and a detailed study of all the coins would be published in due course.

PART IV

BANGALORE DISTRICT

1

Copper plate grant of the Chitradurga chief Rājā Madakari Nāyaka in the possession of Śrī M. Gurusiddiah, B.A. (Hons.), LL.B., Superintendent, Beggars Colony, Bangalore.

(1 Plate)

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಬೆಗ್ಗ ರಸ್ ಕಾಲೋನಿ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಶ್ರೀ ಎಂ. ಗುರುಸಿದ್ದಯ್ಯನವರಲ್ಲಿರುವ
ರಾಜಾ ಮದಕರಿ ನಾಯಕನ ತಾಮ್ರಶಾಸನ.

(ಒಂದು ಹಲಗೆ)

ಚಂದ್ರ ನಂದಿ ಲಿಂಗ ಸೂರ್ಯ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ್ವಿವಾಹನ ಶಬ ವರುಷಂಗಳು ಸಾ ೧೬೭೯ನೆ
2. ಯ ಯೀಶ್ವರ ನಾಂಮ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶು ೧೦ ಸ್ಥಿರವಾರದಲ್ಲು ಸಂಪಿಗೆ ನಿದೇಶ್ವ
3. ರಾ ಹಿಡಿಂಬೇಶ್ವರ! ಯೇಕನಾಥಂಮ! ಪುಚಂಗೆಂಮಗೆ ಪಾದಪಾಲಿಸುವ
4. ಮೆಲುದುರ್ಗದ ಹಿರೆಮಠದ | ವೊಂಕಾರ್ರಿ ದೇವರ ಮೊಂಮಗ ಘಟದ
5. ದೇವರಿಗೆ! ಶ್ರೀಮನ್ನಹಾನಾಯಕಾಚಾರ್ಯ ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮೆದಕೆರಿನ
6. ಯಕರ ಪೌತ್ರರದ | ಕಸ್ತೂರಿ ರಂಗಪನ
7. ಯಕರ ಪುತ್ರರಾದ ರಾಜಾ ಮದಕರಿ ನಾಯಕರವರು | ಬರಸಿಕೊಟ್ಟ ಪು
8. ರವರ್ಗದ ಗ್ರಾಮದ ಕ್ರಮವೆಂತ್ಯಂದರೆ | ನಾವು ಆಳುವಂಥಾ ರಾಜ್ಯ ಚಿ
9. ತ್ರಹಳಿ ನಿಮೆವಳಗಣ ಬಸಾಪುರದ ಗ್ರಾಮವನ್ನು ರಾ || || ಬರಮಂಣ ನಾ
10. ಯಕರೈಯ್ಯನವರು | ಪುಚಂಗಿ ದೇವರ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಕಲದಲ್ಲ | ಕೊಟ್ಟಿ
11. ದ್ದ ಪ್ರಕಾರ | ಯೀ ದಿವಸದಲ್ಲಿ ಸುಕೃತವಾಗಬೇಕೆಂದು ದಾನ ಪುರ್ವಕವಾಗಿ
12. ಲಿಂಗ ಮುದ್ರೆ ಸ್ಥಾಪನೆ ಮಾಡಿಕೊಟ್ಟುಯಿದೇವೆ | ಯಿ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಥಾ
13. ಕಾಡಾರಂಭ ನೀರಾರಂಭ ನಿಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಮುಂ
14. ತ್ತ ದಪ್ಪ ತೇಜೋವಾರ್ಜನೆಯನ್ನು ನಿಮ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯ್ಯ
15. ವೊ ಆಚಂದ್ರಕರ್ಣಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಕೊಂಡಿಹದಂದು
16. ಬರಸಿಕೊಟ್ಟ ಪುರವರ್ಗದ ಗ್ರಾಮಶಾಸನ | ಸ್ವರತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ | ಪ
17. ರದತ್ತಾನಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || = ||

Transliteration.

1. svasti śrī vijayābhyudaya Śāllivāhana śakha varuṣaṃgaḷu sā 1679 ne-
2. ya Yīśvara nāmna saṃvatsarada Jēṣṭha śu 10 Sthiravāradallu Sampige Sidēśva-
3. ra! Hiḍimbeśvara! Yēkanāthemma! Vuchanṅemmage pāda pālisuva
4. Meludurgada Hiremaṭhada! Voṃkārrī dēvara moṃmaga Ghaṭada

5. edvarige | śrīmanmahānāyakāchāryya Kāmagēti Kasturi Medakeri na-
6. yakara putrarāda | Kasturi Raṅgapa na-
7. yakara putrarāda Rājā Madakarri Nāyakaravaru | barasi koṭṭa pu-
8. ravargada grāmada kramav emtyemdarre | nāvu aḷuvamthā rājya Chi-
9. trahaḷi sime vaḷagaṇa Basāpurada grānavamṇnu rā || || Baramaṇṇa Nā-
10. yakaraiyyanavaru | Vuchamgi dēvara pratishṭe māḍida kaladalli | koṭṭhi-
11. dda prakāra | yī divasadalḷi sukṛitavāgabēkemdu dāna purvakavāgi
12. liṅga-mudre sthāpane māḍikoṭṭu yideve || yī grāmakke saluvamthā
13. kāḍāraṁbha nīrāraṁbha nidhi nikshēpa akshīṇa āgāmi muṁ-
14. ttad-ashṭa tējōvārjaneyamṇu niṁma putra pautra pāraṁparyya-
15. vū ā-chamdrarka sthāyigalāgi anubhavisikoṁḍihademdu
16. barasi koṭṭha puravargada grāma śāsana | svaratrā dvi-guṇam puṁnyam
pa-
17. ra dattānapālanam | para-dattāpahārēṇa svadatram nishphalam bhavēt
|| = ||

Translation.

Be it well. In the 1679th year of the victorious Śālivāhana era being the year
Īśvara, on Saturday the 10th of the bright half of Jēṣṭha :

To the worshipper of the feet of Sampige Siddhēśvara, Hiḍimbēśvara, Yēkanā-
themma and Vuchangemma, Ghaṭadadēvaru, grandson of Vōnkāridēva of
Hiremaṭha on the upper hillfort :

Śrīmanmahānāyakāchāryya Kāmagēti Kastūri Medakerināyaka's grandson,
Kastūri Raṅgappa Nāyaka's son, Rājā Madakarri Nāyaka made over the grant of
village in writing thus :

In the kingdom of Chitrahaḷi which we are ruling, the village Basāpura which
had been granted by Baramaṇṇa Nāyaka on the occasion of the consecration of
Vuchangi dēvaru, has been granted by us to-day by establishing the lingamudre stones
(to mark the boundaries) in order that merit might accrue. Wet cultivation, dry
cultivation, and all the eight kinds of rights like the treasure on earth or under-
ground, imperishables, future income, etc., belonging to this village, you may enjoy
along with your sons, grandsons, etc., in succession for as long as sun and moon
exist. Thus is the śāsana of the grant of village made in writing.

Protecting gifts made by others is twice as meritorious as making a gift one
self. By seizing what is given to others, even one's own gift becomes fruitless.

Note

The record is on a single copper plate and is engraved on one side only. On
the top are Linga and Nandi flanked by moon to the left and sun to the right. Sixth
line appears to have been inserted later on.

It belongs to the reign of the Chitradurga chief Rāja Madakeri Nāyaka, son of Kastūri Rangappa Nayaka and grandson of Medakeri Nāyaka. This Madakeri Nāyaka appears to be different from the one appearing in inscription No. Hiriyur 53, since that Medakeri Nāyaka was the son of Dugapa Nāyaka. Madakeri Nāyaka of the present record seems to be a descendant of Baramaṇṇa Nāyaka, brother of Immaḍi Medakeri Nāyaka, while the other one is a direct descendant of Immadi Medakeri Nāyaka.

The record registers a grant of village Basāpura in the Chitrahali sīma, *i.e.*, the Chitradurga province by the chief to Ghaṭada dēvaru of Hiremaṭha situated on the hill. This grant is stated to have been originally made by Bharamaṇṇa Nāyaka on the occasion of the consecration of the goddess Vuchchangemma; and the present record only confirms the grant previously made. The record incidentally furnishes the information that the temple of Vuchchangamma on the Chitradurga hill was constructed by Bharamaṇṇa Nāyaka.

The details of the date, *viz.*, Ś 1679 Īśvara sam. Jēshṭha śu. 10 Sthiravāra correspond to Saturday the 28th May 1757 A.D.

CHITRADURGA DISTRICT

2

At Chitradurga, on a bell in the Prasanna Venkaṭaramaṇasvāmi temple in the Keḷagōṭe extension.

ಚತ್ರದುರ್ಗದಲ್ಲಿ ಕೆಳಗೋಟೆ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಘಂಟೆಯ ಮೇಲೆ.
ವಿಕ್ರಮ ಸಂ॥ ರದ ಚೈತ್ರ ಸು ೧ ಲ್ಲ ಮಿ | ರಗೂತ್ತಿಪಂಣನ ಮಗ ವೆಂಕಪ ದುರ್ಗದ
ಶ್ರೀ ವೆಂಕಟರಮಣ ದೇವರಿಗೆ ಶಾವೆಯಿಂದಾ ಕೊಟ ಗಂಟೆ | ತುಕ ವಂ ೩.

Transliteration

Vikrama sam 1 rada Chaitra su 1 llu mi | ragū Tipaṇṇana maga Venkapa
Durgada śrī Venkaṭaramaṇa dēvarige śāveyimḍā koṭa gaṇṭe 1 tuka vaṇi 3.

Note

This short inscription on a bell records the grant of the bell to the god Venkaṭaramaṇa by Venkapa, son of Tipaṇṇa. It belongs to about the eighteenth century A.D. paleographically and the given date might correspond to Wednesday the ninth. April 1760 A.D.

3

At Chitradurga town, on a stone lying in the field belonging to Gaudara Rudraṇṇa near Keḷagōṭe extension.

Size 2½' × 1½'

ಚಿತ್ರದುರ್ಗದಲ್ಲಿ ಕೆಳಗೋಟೆ ಬಡಾವಣೆಯ ಹತ್ತಿರ ಇರುವ ಗೌಡರ ರುದ್ರಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'-೬" × ೧'-೬"

1. ಬನದ ದೇವಿ
2. ಯ ಬುಮಿ

Transliteration

1. Banada dēvi
2. ya bumi

Note

This short record inscribed in the sixteenth century characters states that the land (on which the inscription stone is) belonged to the goddess Banada dēvi. No other details regarding the donor or the date are mentioned. Banada dēvi of the record is the same as the goddess Banaśankari whose temple is on the Chitradurga hills.

4

At Jānakonda, Chitradurga taluk, on a stone standing in the land belonging to Manjappana Hanumajja.

Size 2½' × 1½'

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಜಾನಕೊಂಡದಲ್ಲಿ ಮಂಜಪ್ಪನ ಹನುಮಜ್ಜನಿಗೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨-೨½' × ೧-೨½'

1. ಚೆನ್ನರಾಯ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
3. ಖ ವರುಷ ೧೫೯೬ ನೆಯ ಅನಂದ ಸಂ ಮಾ
4. ಗರ್ಗನಿರ ಬ ೧೩ ಲ್ಲ ಶ್ರೀಮಂನೃಹಾನಾಯಕಾಚಾರ್ಯ
5. ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮೆದಕೆರಿ ನಾಯಕರು
6. ಸ್ತಳದ ಸೇನಭೋಗ ಚೆನ್ನಪನ ಮಗ ನಂಮ ಬೊಕನ
7. ದ ಸೇನಭೋಗ ಪುಟಂಣಗೆ ಜಾನಕೊಂಡದ ಗ್ರಾಮದಲಿ
8. ಬರಯಿಸಿ ಕೊಟ ಹೊಲನ ನುಂಕ
9. ಚಿಕಣ ನಾಯಕ
10.

Transliteration

1. Chemnarāya
2. svasti śrī vijayābhyudaya Śālivāhana śa-
3. kha varuṣa 1596 neya Āṇaṇḍa sam Mā-
4. rgasira ba 13 ilu śrīmaṇṇ mahānāyakaśāhāryya
5. Kāmagēti Kastūri Medakeri nāyakaru
6. stalada sēnabhōga Chemnapana maga naṇṇa bokasa-
7. da sēnabhōga Puṭaṇṇage Jānakondaḍa grāma lali

8. barayisi koṭa holana sumka
 9. Chikamṇa nāyaka
 10.

Translation

Chennarāya. Be it well. On the 13th of the dark half of Mārgasira in the year Ānanda being 1596th year of the victorious Śālivāhana era.

The illustrious mahānāyakāchārya Kāmagēti Kastūri Medakeri nāyaka granted dry-land in the village Jānakoṇḍa to the treasury accountant Puṭaṇṇa, son of Chennapa, the accountant of . . . sthala . (Further details are lost.)

Note

This record belongs to the Chitradurga chief Kāmagēti Kastūri Medakeri nāyaka, probably the third in the line possessing that name. It registers the grant of some lands to Puṭaṇṇa, the accountant of his treasury, at Jānakoṇḍa. The details of the date, viz., ś 1596 Ānanda sam. Margaśira ba. 13 correspond to Tuesday the 15th December 1674 A.D.

5

At Kaḍabanakaṭṭe, Chitradurga taluk, on a lingamudre stone standing in front of Chinnamma's house.

Size 2 ½' × 1 ½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನಕಟ್ಟೆಯಲ್ಲಿ ಚನ್ನಮ್ಮನ ಮನೆಯ ಮುಂದೆ ನಿಂತಿರುವ ಲಿಂಗ ಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨೧/೨ × ೧೧/೨

1. ಶ್ರೀಮತು ಸಕವ . ಬೆ
2. ಯ ಸಂವತ್ಸರದ ಮಾಘ ಪ . . .
3. ನ್ತು ಯಲಪ ಅರ
4. ಸು ನಿಜ ಅ
5. ಜಪ ದೇವರಿಗೆ ಕಡಮರ
6. ಸ್ಥಳ ಕಟಿಕೊಟ
7. ಯ ನಮ

Transliteration

1. śrīmatu saka va . Be
2. ya samvatsarada Māgha pa . . .
3. ntū Yalapa Ara
4. su nija A-
5. japa dēvarige Kadamara-
6. sthala kaṭi koṭa . . .
7. ya nama

Note

The record is on a rough unworked slab and the letters are also not well carved so much so that the record cannot be read completely. It registers a grant of the village Kaḍamara sthāḷa, same as the present Kaḍabanakaṭṭe where the record is found, to Ajapa dēva, made by Yalapa Arasu. This Yalapa Arasu appears to have been a local chief with Adikavūr as the seat of principality as is evidenced by another record found near the same village. Ajapa dēva or Achala dēva might be a guru of a matt situated at Adikavūr (see No. 7). The details of the date are not complete; the śaka year is also not given. The record appears to belong to about the 16th century A.D. paleographically and the cyclic year Beya given in the record might correspond to 1526-27 A.D.

6

At Kaḍabana Kaṭṭe, Chitradurga taluk, on a stone lying in the lands of Patel Rangappa Redḍi.

Size 3'×1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಪಟೇಲ್ ರಂಗಪ್ಪ ರೆಡ್ಡಿಯ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩'×೧½'

1. ಸ್ವಸ್ತಿ
2. ವರ್ಷ ೧೫೦೮
3. ತ್ವರದ ಫಾಲ್ಗುಣ ಮಾಸ
4. ದಲು ಶ್ರೀಮತು ಸಾ
5. ಯಂಣ ಅಯ್ಯ
6. ಮಾಡಿನಿದ
7. ಯ ರಾಯ
8.
9. ಸಗಲ . . ರದ
10. ಯನೂ ಧಾರೆಯ ನೆಲ
11. ದು ಕೊಟ್ಟರು || ಅ
12. ದ ಭೋಗಿನಿ ಬಹಿರಿಯೆಂದು
13. ಕೊಟ
14. ಕಡಿನಿ
15. ದವರು ಕಪಿಲೆಯಕೊಂ
16. ದ ಪಾಪಕೆ ಹೋಹರು

Transliteration

1. svasti
2. varsha 1508

3. tsarada Phālguna māsa
4. dalu śrīmatu Sā-
5. yaṁṇa ayya . . .
6. māḍisida
7. ya rāya
8.
9. sagaḷa . . . rada
10. yanū dhāreyaṇa-
11. du koṭṭaru || a-
12. da bhōgisi bahiri yemdu
13. koṭa
14. kiḍisi-
15. davaru kapileya koṁ-
16. da pāpake hōharu

Note

The record which is on a rough unworked slab has been very much worn out making the complete reading impossible. It appears to register a grant made by the illustrious Sāyaṇṇa Ayya. The name of the donor and the details of the grant are lost. Except for the śaka year 1508 and the month Phālguna the details of the date also are lost. The śaka year 1508 corresponds to 1586-87 A.D. It is not known who the donor Sāyaṇṇa Ayya is.

7

At the same village Kaḍabana Kaṭṭe, on a lingamudre stone lying in the land belonging to Śrī Bhadra Setti.

Size 3' × 1½'

ತುರುವನೂರು ಹೋಬಳಿ ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಭದ್ರಶೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ
ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೧½'

1. ಶ್ರೀಮತು ವಿಠ
2. ವ ಸಂಚರದಲೂ
3. ಆದಿಕವೂರ ಸ್ಥಳ
4. ದ ಯಲಪ ಅರಸು
5. ಆದಿಕವೂರ
6. ಅಚಲ ದೇವರಿಗೆ
7. . . . ನಿವಾಯ ನಮ

Transliteration

1. śrīmatu Vibha-
2. va saṃcharadalū
3. Ādikavūra sthaḷa-
4. da Yalapa Arasu
5. Ādikavūra
6. Achala dēvarige
7. Sivāya nama

Note

This short record registers a grant, probably of the land in which the inscription stone is set up, to Achala Dēva of Ādikavūr, made by Yalapa Arasu. This Yalapa Arasu has also made a grant of the village Kaḍamara sthaḷa to the same person Achala dēva (*see*. No. 5) The present grant was made in the year Vibhava. No other details about the date are given in the record. On paleographic evidence the record might belong to about the 16th century A. D.

8

At Hampanūr, Barmasagara Hobli, on a lingamudre stone standing
in the land belonging to Nīlakaṇṭhappa.

Size 2½' × 1½'

ಬರ್ಮಸಾಗರ ಹೋಬಳಿ ಹಂಪನೂರಿನಲ್ಲಿ ನಿಲಕಂಠಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨½' × ೧½'

1. ಶ್ರೀ ಸಾಂತೇಶ್ವರ
2. ದೇವರ ವ್ರಿತ್ತಿಯ ಕೊಟ
3. ಭೂಮಿ

Transliteration

1. Śrī Sāntēśvara
2. dēvara vrittiya koṭa
3. bhūmi

Note

This short inscription states that the land, probably on which the inscribed slab is set up, is granted as a vritti to the god Sāntēśvara. Neither the name of the donor nor the date of grant made are mentioned in the record. The record may be placed in about the 16th century A. D. on paleographical grounds.

9

At Hire-madhure, Challakere taluk, on a vīraḡal lying in the field of Timmappa,
son of Mūlappa.

Size 5' × 2½'

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಹಿರೇ ಮಧುರೆಯಲ್ಲಿ ಮೂಲಪ್ಪನ ಮಗ ತಿಮ್ಮಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.
ಪ್ರಮಾಣ ೫' x ೨೨'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ನೊಂಬಮ್ಮವಾಡಿಯ ಮದರಿಕಲ್ಲು ಗಾವಣದಿಕ್ಕಲ ಕಣ್ಣಿಕ್ಕೇತಂ ಮೂಲಸೆಟ್ಟಿಯರ ತಮ್ಮ
2. ಶ್ರೀ ಅಸಗಯ್ಯ ಸೆಟ್ಟಿ ಮುಲಬಟ್ಟೆಯ ಬಿಜಾಗೋಮಿ (?) ಇಜಿದೋಡೆ ಬೀರಸೆಟ್ಟಿ ನತು
ನಗ್ಗಮೇಷಿದಂ

Transliteration

1. Śrī svasti Noḷambavāḍiya Madarikalla gāvaṇadikkala Kaṇḍara Kētaṁ Mūla-
seṭṭiyara tamma
2. Śrī Asagayya seṭṭi mulabaṭṭeya bijāgōmi (?) iridoḍe Bīraseṭṭi sattu saggaṁ-
ēṇidam.

Note

This is a vīragal record. The vīragal is of the usual type having three panels. The bottom panel depicts the scene of a fierce combat between the hero and a horseman. The hero who figures prominently with his long limbs wears a gaṇḍagachche tucked with a dagger, rudrāksha mālā and armlets, has his hair done up into a knot to the right and holds in his two hands sword and buckler. The horseman has received a severe blow on the chest and has fallen on the horse-back dead. Another spearman has also received a similar blow and is lying on the ground. The hero is being carried away in arms by the apsaras in the second panel while in the third he is seated on a stool in an easy posture wearing a kirīṭa and yagnōpavīta which are absent in the first panel, and is flanked by chāmara bearing ladies.

There is a one-lined inscription on the arch-like band at the top and on the thin band between the second and the third panels. Since the vīragal is worked on a hard trap boulder, the epigraph is not deep or bold, and it is only with great difficulty that its reading could be made out. It appears to record the death of Bīraseṭṭi in a fight between him and Asagayyasetṭi, Bijāgōmi, etc. He belonged to Madarika the modern Hiremadhure which was included in the Noḷambavāḍi Province. The record is not dated. It may belong to about the 10th century A. D. on paleographical grounds.

10

At Chikka-Madhure, Chāllakere taluk, on a pillar burried by the side of the Mallēśvara temple.

Size 3' x 9"

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಚಕ್ಕಮಧುರೆ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ಕಂಬ.
ಪ್ರಮಾಣ ೩' x ೯"

1. ಕಟ್ಟಾನೆ ಮಲ್ಲ ಶ್ರೀ
2. ಮತ ಚಲದ

3. ಕೃಕಾಠಿ ಗೆಜ್ಜೆಯ ನಾ
4. ಯಿರಮು ಪಳವಗ
5. . . ಸುಮಾನಾಳುತ್ತಿರೆ
6. ದೇಚಗಾವುಂಡರ ಮ
7. ಗ ನೊಂಬವ್ವ ಗಾವು
8. ಣ್ಣನ ಗೋಸಾನಕೆ ನ
9. ಟ್ತ ಕಮ್ಮದೊಳೆ ಶಾನ
10. ನಮಂ ಬರೆದೊಮ
11. ದರಿಕಲ್ಲ ಗಾವುಣ್ಣ
12. ಸಾಮಿಬೆನಯ್ಯ
13. ಮಾಡಿಸಿದೊ (?)
14. ಬೆನಗೆಯ್ದ ಬಿ
15. ನ್ನಾಣಿ ನಾಗೋಜ

Transliteration

1. Kaṭṭāne mallaśrī-
2. mat Chalada-
3. ṅkakāra Gaṅgaru sã-
4. yiramu paḷivaga
5. sumān āluttire
6. Dēcha gāvuṇḍara ma-
7. ga Noḷamba gāvu-
8. ṇḍana gōsāsake na-
9. ṭṭa kambadoḷe sāsā-
10. namam baredo Ma-
11. darikalla gāvuṇḍa
12. Sāmi Benayya
13. māḍisido (?)
14. besageyda Bi-
15. nnāṇi Nāgōja

Translation

While Kaṭṭānemalla, the illustrious Chaladaṅkakāra was ruling Gaṅga six thousand and . . . , on the pillar set up for the *gōsāsa* of Dēchagāvuṇḍa's son Noḷambagāvuṇḍa, the gāvuṇḍa (the village headman) of Madarikal wrote the inscription; Sāmi Benayya got this done; Binnāṇi Nāgōja prepared it.

Note

The square pillar, on one side of which the present record is engraved, had been built into a platform by the side of the Mallēśvara temple and had been completely

covered over by mud, leaving only the top portion which has been shaped like a lotus bud.

The record belongs to the reign of Kaṭṭānemalla, probably a Nolamba chief. He is stated to have been ruling Gaṅga six thousand, with the title Chaladaṅkakāra. The only other reference to Kaṭṭānemalla so far as is available is in an inscription discovered at Neralige (E.C. Vol. XV—Hassan Supplement, Inscription No. Arasikere 237). It records a battle between the Gaṅgas and the Nolambas during the reign of the Gaṅga king Mārasimha, in which Annavasayya, a hero on the side of the Gaṅgas, fought and wounded many chiefs on the side of the Nolambas among whom was Kaṭṭānemalla also.* Evidently the Kaṭṭānemalla of the present record is different from Kaḍḍāne or Kaṭṭāne appearing in some of the Gaṅga records as a contemporary of Śrīpurusha or Sivamāra II.

The present record is not dated. Since the other record (Arasikere 237) is dated in 971 A.D. during the reign of the Gaṅga king Mārasimha, the present record may also belong to about the latter half of the 10th century A.D. Paleographically also the record belongs to the same period.

The purpose of the record was to set up a pillar for the *gōsāsa* of Nolamba gāvunḍa, son of Dēchagāvunḍa. As for the word *gōsāsa* used in the present record it appears to mean *gōsāhasa*, i.e., the valour shown in defending the cows. (See also M.A.R. 1942, p. 191 regarding the word *gōsāsa*.) Nolamba gāvunḍa might have fought and died defending the cows and this pillar appears to have been set up in his memory. The headman of Madarikal has written the record, Sāmi Benayya got the stone prepared while Binnāṇi Nāgōja has done it.

11

At Asagod, Jagalur Taluk, on a stone built into a platform in front of the village.

Size 1½'×1'

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಉರ ಮುಂದೆ ಕಟ್ಟೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧½'×೧'

1. ಪಲ್ಲವ ಸಂಸ್ಥಾಪಕ
2. ಕಾರ್ತಿಕ ಶುಕ್ಲ ೧೫ ನೇ ದಿನ
3. ತೃತೀಯಾ ದಿನ ಕನ್ನಡಿ ರಂ
4. ಗಣಪತಿ ನಾಯಕರ ಕೊಠಡಿ
5. ಪದವಿ ನಾಯಕರು ರಂಗಮ
6. ನ | ಪಾತ್ರಗೆ ಬಂದುಬಂದಿ ಅಸಗೋಡ

* An inscription in the Maddagiri taluk, Mi 102, mentions a Chalaṅkakāra of the Pallavānvaya. Among his many titles is 'gajarājāmalla' or 'gajarājamalla' which appears to be the same as Kaṭṭānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.

7. ಡ ಗೌಡ ಮುತ್ತಿನ ಸತ್ತಿಗೆ ಸಾವತ್ತಿಯ ಮ
8. ಗ ಕೊಡಿಲ್ಲಂಗಪನ ಮೊಮ್ಮಗ ಸಂಧು
9. ಲಂಗಣಗೆ | ಹಾಯಿಗಾಲೆ ಹಾಯಿದ
10. ಮೆಚಿಗೆ ಕೊಟ ಹಾ ಉ . . . ಮಾನ್ಯ||
11. . . . | ಪಂಚಮರು | . . .
12. ಉಟ ಮಾಡಬೇಕು || ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Plavaṅga saṁtsarada
2. Kārtika śu 15 lu Nīra-
3. ttadi urige Kasturi Raṁ-
4. gapa nāyakara Komara
5. Medakerri nāyaku Raṁgaya-
6. na | jātrege baṁdu yidaga Asagō-
7. ḍa gaḍa Muttina sattige Sāvamttiya ma-
8. ga Koḍillimḡapana m. mṁaga Saṁbhu-
9. Liṁgaṇage | hāyigāle hāyida
10. mechige koṭa hāü . . mānya
11. . . . | Paṁchamaru | . . .
12. uṭa māḍabēku | śrī śrī

Translation

On the 15th of the bright half of Kārtika in the year Plavaṅga, when Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka, had come to Nīrattaḍi to attend the fair (jātre) of God Raṅgaya, (he) made some grant to Saṁbhu-liṅgaṇa, grand-son of Koḍi Liṅgaṇa and son of Muttina sattige Sāvanti the village headman (gaḍa) of Asagōḍ, having been pleased for crossing the hāyigāle . . . paṁchamas . . . etc., should enjoy the grant.

Note

The record belongs to the reign of the Chitradurga chief Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka. Since the record is not dated in the śaka era it is difficult to know to which of the Medakeri Nāyakas who ruled Chitradurga, it belongs. Since there were only two Medakeri Nāyakas whose fathers bore the name of Kastūri Raṅgappa Nāyaka and also since only during the reign of the earlier of the two, the year Plavaṅga occurred it is possible that the Medakeri Nāyaka of the present record was the first. In that case the record may be taken as belonging to the reign of Immāḍi Medakeri Nāyaka who ruled Chitradurga during the middle of the 17th century A.D. The characters of the record also belong to about the same period paleographically. The given date, viz., Plavaṅga saṁ Kārtika śu. 15, might therefore correspond to Sunday the 27th October 1661 A.D.

It records that the Chief attended the jātra or fair that took place at Nīrtāḍi for the god Raṅganātha and made some grant as a mark of appreciation for making some feat of crossing the hāyigāle, to Sambhulingaṇa son of Muttina sattige Sāvanti, the headman of Asagoḍ.

12

At Asagoḍ Jagalur taluk, on a lingamudre stone in the land belonging to Sambhulingappa.

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಶಂಭುಲಿಂಗಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧೨' x ೧'

1. ಶ್ರೀ ಮುರಿಗೇಶ್ವಮಿ
2. ಮುಟಸೆಟಿ ಮಲಪ ಮುಟಕೆ ಹಕಿಸಿ ಕೊ
3. ಟ . . . ಹೊಲ

Transliteration

1. śrī Murigēśvami
2. Maṭa seṭi Malapa maṭake hakisi ko-
3. ṭa . . . hola

Note

This short record registers a grant of some land to the Murige mutt by its disciple Malapa. Murige mutt is the famous Virāṣaiva mutt situated at Chitradurga. The record is not dated. It may belong to about the 18th century A. D. on paleographical grounds.

13

At Mugalikatte, Hoḷalkere taluk, on the pedestal of an image lying buried by the side of Koḍēra Gurusiddappa's land.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ಮುಗಳಿಕಟ್ಟೆಯಲ್ಲಿ ಕೊಡೇರ ಗುರುಸಿದ್ಧಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿಗ್ರಹದ ಪೀಠದ ಮೇಲೆ.

1. ವರದಮ ನನ್ನನಹೊಸವೂರ ಬೋಳಗಾವುಣ್ಣ ಭಳರಿಯ
2. ಮಾಡಿಸಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ದೇವಿಯ ಮುನ್ನೆ ಬಿಟ್ಟ ಭೂ
3. ಮಿ ಪತ್ತರೇರಡು ಗದ್ದೆ ಕೊಳಗ ಪತ್ತೂ
4. ಇನ್ನೀಕೆಯ ಗದ್ದೆಯೊಡೆಯಂ ಮಾಡ
5. ಪಾಡಿ ಮಾಯಯ್ಯ ಇದನಳಿದಂ
6. ಕವಿಲೆಯ ಕೊನ್ನಂ

Transliteration

1. Varadama Nandanahosavūra Bōlagāvunḍa Bhaḷariya
2. māḍisi pratisṭhe māḍi dēviya munde biṭṭa bhu-
3. mi mattar eraḍu gadde kolaga pattū

4. intikeyi gaddeyodeyam Maḍa-
5. vāḍi Māyayya idan alidam
6. kavileya kondam

Translation

(Goddess) Varadamma. Bōlagāvunḍa of Nandanahosavūr got (the image of) Bhaḷari prepared and having consecrated (the image) granted before the goddess two mattars of (dry) land and ten koḷagas of wet land. Maḍavāḍi Māyayya is the owner of these dry and wet lands. He who destroys this is one who kills tawny cow.

Note

This record is on the pedestal of some seated image whose upper portion above the waist is broken and lost. The piece is lying in a field uncared for. The disposal of the drapery, the delineation of the lower limbs and the fine finish of the toes and nails prove that the image must have been a beautiful one.

The record which is in the beautiful, early Hoysala characters states that the image was that of Varadamma and it was got prepared and consecrated by Bōlagāvunḍa of Nandanahosavūr. He also granted certain lands to Maḍavāḍi Māyayya who probably was the priest.

No date is given in the record. It appears to belong to about the twelfth century A.D. paleographically.

14

At Anagōḍ, Anagōḍ hobli, Davangere taluk, on a stone set up in the navaraṅga of the Siddhēśvara temple.

Size 3' × 4'

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನಗೋಡು ಹೋಬಳಿ, ಅನಗೋಡಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ
ನವರಂಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೩' ೪'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಢ್ಯು
2. ದಯಾ ಸಾಲಿವಾಹನ
3. . ನ ಉರಾಡ್ಯ ವರುಷಂಗ
4. ಳು ೧೬೬೯ನೆಯ ಪ್ರಥ
5. ವನಾಮೂ ಸಂತ್ಸದ ಶ್ರಾವ
6. ಣ ಬಹುಳ ಚಿ ಮಿ ಶು
7. ಕ್ರವಾರ ಅನಗೋಡ ಶ್ರೀ
8. ಸಿದ್ಧಲಿಂಗ ದೇವರ ಗುಡಿ
9. ವಳಿಗೆ ಸಿಲೆ ಸಾಸಾನ

10. ಕಮಾಗೆತ್ತಿ ಅರಸುಗ
11. ಳು ಮಠ . . ಣದಾ ಸ್ವಾ
12. ಮಿಗಲು ಸಿದಲಿಂಗ
13. ದೇವರಿಗೆ . . ಪಾ . ದ
14. ವರು ಕಾಂಣಲ ಗೌಡರು
15. ನಾರಣ ಗೌಡರು ನಜ
16. ಗೌಡ ಸೇನಭೋಗ ಕಾಳಿ
17. ಸೆಯು . ಜ . ಕಾಗ್ಗಲ
18. ವರು ಕಾರಡಿಗೇರವಲ್ಯೆ
19. ಯ ಸರ್ವಮಾಂನೈ ಪು
20. ಪ್ಪದ ಸಿವಪ ಕಮರಗಿ
21. ರೆ ಮಲ್ಲಯ್ಯ ಬಾಡಗಿ ನಾ
22. ಗೋಜ ಅಕಾನಾಲೆ ತಿ
23. ಪಂಣ ಕಾಯಿಕಾದ
24. ಮರಿಯಂಣ ಮಡಿವಾ
25. ಳರು ಚಿಕತಾಳವರ ಕಾ
26. ಮಗೆತಿ ಹಳ್ಳಿ ರಂಗಹ
27. ಕೈಯಗಳ ತಮ ಪು
28. ಂಣೈತ್ತರು ಯೇ ಸಲ್ಲದ
29. ಭಾಗವಾದ
30. ಗರ್ಭದಲ್ಲ ಯ ಭೂಮಿ
31. ಯೊಳಗೆ ಗೊಪ್ಪ ಮೂ
32. ರು ಪಾದ ||| ಹೊರಬಿ
33. ದ ಗಲ್ಲಗ ಮಂ ಶ್ರೀ ||

Transliteration

1. śrī svasti śrī Jayābhyu-
2. dayā Sālivāhana,
3. .saūrādya varushamga-
4. lu 1669 neya Prabha-
5. va nāmā samtsada Śrāva-
6. ṇa bahula 5 mi Śu-
7. kravāra Anagōḍa śrī-
8. Siddalinga dēvara guḍi
9. vaḷage silē sāsāna-
10. Kamāgetti arasuga-
11. lu maṭha ṇadā svā-
12. miḡaḷu Sidalinga

13. dēvarige . . pā . da-
14. varu Kāmpela gaudaru
15. Nāraṇa gaudaru Naja-
16. gaḍa sēnabhōga Kāli-
17. seyu . ja . Kāggala-
18. varu Kāraḍige Ravalai-
19. ya sarvamāṇnya pu-
20. shpada Śivapa Kaṇmaragi-
21. re Mallayya bāḍagi Nā-
22. gōja akasāle Ti-
23. paṇṇa Kāyikāda
24. Mariyaṇṇa maḍivā-
25. laṛu Chika tālavara Kā-
26. mageti haḷli Raṅga ha-
27. laiyagaḷa taṇṇa pu-
28. ṇṇyastaru yī sallada
29. bhāgavāda
30. garbhadalli yi bhūmi-
31. yolaḡe goppa mū-
32. ru pāda ||| hora bi-
33. da gallaga maṇ śrī-

Translation

Be it well. In the victorious Śālivāhana year 1669⁷ Prabhava, on Friday 5th of the dark half of Śrāvaṇa (is set up) the stone *śāsana* in the temple of the god Siddhalinga dēvaru at Anagōḍ. Kāmagēti arasu and the svāmi of maṭha (granted) to the god Siddhalinga dēvaru [witnesses] Kāmpelagaḍa, Nāraṇagaḍa, Najagaḍa, the village accountant Kāliṣe, Kāraḍiga Ravalaiya, Sarvamāṇya pushpada Sivapa, Kaṇmaragire Mallayya, carpenter Nāgōja, goldsmith Tipaṇṇa, Kāyikada Mariyaṇṇa and others. In case of division three portions to good fortune.

Note

The record belongs to the reign of the Chitradurga Chiefs. The name of the ruler is not mentioned and is merely stated as Kāmagēti arasu. Since the record is dated in 1747 A. D. it might belong to Raṅgappa Nāyaka.

It appears to register some grant, the details of which are lost, to the god Siddhalinga dēvaru in whose temple the inscription stone is set up, by the Kāmagēti Chief and the svāmi of some maṭha, the name of which is lost. A number of witnesses have been named such as the village headman, the village accountant, and members of various guilds like carpenter, blacksmith, goldsmith, washerman, etc.

The details of the date, viz., Ś 1669 Prabhava sam. Śrāvaṇa bi. 5 Śukravāra, correspond to Friday the 14th August 1747 A. D.

MANDYA DISTRICT

15

At Dodda-Arasinakere, Chikka Arasinakere hobli, on a stone lying in the paddy field in front of the village.

Size 5½' × 2½'

ಚಿಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದೊಡ್ಡ ಅರಸಿನಕೆರೆಯ ಊರ ಮುಂದಿನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫½' × ೨½'

- 1 ಸ್ವಸ್ತಿ ನಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ
- 2 ಹೊಯ್ಸಳ ಭುಜಬಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವರನ್ನರು ಪೃಥುವೀ ಸಾಂಬ್ರಾಜ್ಯಂಗೆ
- 3 ಯುತ್ತುಮಿರಲು ಸಕವರುಷ ಸಾವಿರದ ಯಿನ್ನೂರ ನಾಲ್ವತ್ತೊಂ
- 4 ಭತ್ತನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೫ ಸೋ
- 5 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಮುಮ್ಮಡಿ ಚೋಳ ಚತುರ್ವೇದಿ ಮಂಗ
- 6 ಲವಾದ ಹಿರಿಯರನ್ನ ಕೆಳೆಯ ಶ್ರೀಮದಶೇಷ ಮಹಾಜನಂಗಳು
- 7 ತಮ್ಮೊಳಗೆ ಸರ್ವೈಕಮತ್ಯವಾಗಿ ವೊಡಂಬಟ್ಟು ಶ್ರೀ ಮಾಧವ ದೇವರ ಸಂ
- 8 ನಿಧಿಯಲ್ಲಿ ಶ್ರೀಮನ್ನಹಾಪನಾಯಿಧರುಮಪ ವಿರುಪಣ್ಣನವರ
- 9 ಅಂಣ್ಣ ನಾಗಪನ ಮುಂದಿಟ್ಟು ಬರೆದ ಧ್ರುವ ಉಂಡಿಗಯ ತಿರ ಸಾ
- 10 ಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಆ ಮಹಾಜನಂಗಳ ವೊಳಗದ ಪ್ರಿತಿಯ
- 11 ಗೋವಿಂದೈಯನ ಪಚೆಯಂಣ್ಣನ ಬಾಗೆಗೆ ಆ ಪಚೆಯಂಣ್ಣ . . . ಳ ಕಟಿ ನ
- 12 ಗಂಣ್ಣ ಸಾಪುದೇವನೊಳಗಾದ ಪ್ರತಿಗೆ ಪ್ರತಿ ೧೦ | ಕ ಹಳಿಗಳ ಪ್ರತಿ
- 13 ಕಾಡುಕೊತ್ತನ ಹಳಿಯ ಸಂಭವದುತ್ತಾರಮಂ ಬೊವನ ಭಾಗೆ ೧|| ಆಲ
- 14 ಬುಜ ಹಳಿ ೨|| ಹೊಲ ಕಾರುರಯ ಹಳಿಗೆ ೧|| ಪ್ರತಿ ಕೋಡಿ ಹಳಿ ೧ ಪ್ರಿ ೧
- 15 ಪು ಹಳಿ ೧| ಬಿದಿರ ಹಳಿ ೧| ಗುಡಿಯ ಭಾಗೆಗೆ ಹೊಸ ಹಳಿ ೧|| ಅಂತು
- 16 ಚೋಳಹಳಿಪ್ರಿ ೩ ಅನ್ನು ೧೦| ವರದಂಣ್ಣ ನಾರಣದೇವನ ಬಾಗೆ ಪ್ರತಿ ೧
- 17 ಹಳಿಗಳ ಪ್ರತಿ ಕಾಳಕೊತ್ತನ ಹಳಿ ರಂಗನಾಯಕನ ಭಾಗೆ ೧|| ಚಾಕನ ಹಳಿ
- 18 ಪುತ್ತರ|| ಅಂಣ್ಣಂಗೆಟ್ಟ|| ಅನ್ನೂರು|| ಕಾರುಹಳಿ ಪ್ರಿ ೧ ಮೆಳಹಳಿ ಪ್ರತಿ ೩
- 19 ೧೦| ನಾಗಂಣ ವರದ ಭಾಗೆಯ ೧೦| . . . ದ ಹಳಿಯ ಪ್ರಿ
- 20 ಕಾಳಕೊತ್ತನ ಹಳಿ ೧|| ಮಹಾದೇವರ ಹಳಿಯ
- 21 ಹಳಿಪ್ರತಿ ಬೀರಗಾಡ ನಾಗ
- 22 ಮೆಳೆ ಹಳಿ ವಿ ೩ ಅನ್ನು ೧
- 23 ನಾರಣ ಹಳಿಗಳ ಪ್ರಿತಿಯ ಪೊಕಲ ಕುಳ
- 24 ಪನ ಭಾಗೆ ೧|| ಸೆಟ್ಟಿಹಳಿ ೨|| ವಲ
- 25 ಕಾರುರ ಹಳಿ ಪ್ರಿ ೧ ಕೋಡಿಹಳಿ ಪ್ರಿ ೧
- 26 ಅಂಣ್ಣರು|| ಕಾರಡಿ ಕೆಳೆ ಸೇನದೋವನ ಹಳಿಯ ಉರ್ಧಭಾಗೆ ಗದ್ದೆಗೂಡಿ
- 27 ವಿ ೧ ಮೆಳೆಹಳಿ ಪ್ರತಿ ೩ ಅನ್ನು ೧೦| ಯಮರಿಯಾದೆಗೆ ನಾಲ್ಕು ತತ್ತಿನ ಮಹಾ
- 28 ಜನಂಗಳ ಹಳಿಗಳ ಸ್ತಾನ ಮಾನ್ಯವೊಳಗಾಗಿ ಚತುಸ್ಸೀಮೆಯ

- 29 ಗದ್ದೆ ಬೆದ್ದಲನುತ್ತು ಸರ್ವಸ್ವಾಂಯವೊನುಳುದನು ಅನುಭವಿಸಿಕೊಂಡು
 30 ಬಹೆರು ಕ್ಷೇತ್ರಗೂಡಿಹೋಹು ಕ್ಷೇತ್ರಗೂಡಿಯಿಹುದು ಆರೊಬ
 31 ರುವೂರ ಬಿಟು ಕ್ಷೇತ್ರವ ಬಿಟು ಹೋದವರು ಆರು ಆದರು ಆ
 32 ಕ್ಷೇತ್ರದಲಿ ತತ್ತ ನ್ನಿತವನು ತೆತು ಹೋಗುವರು

ಹಿಂಭಾಗ—

- 33 ಗುಡಿಯ
 34
 35
 36 ಣ ನೊಡವೆ ತಮಂಗೆ ತಮನೊಡವೆ
 37 ಅಂಣ್ಣಿಗೆ
 38 ಹಿರಿವೂರು ಪಟಣದೊಳಗೆ ತಪ್ಪು ತಲುಡಿ
 39 ದಂಡವ ಕೊಳಲಿ ಆ ಸೇನಬೋವನ ಹಳೆಯ ಗದೆ
 40 ಪೊಳಗೆ ಬ್ರಾಹ್ಮರ ಧಾಗೆಯ ಉರ್ಧಭಾಗೆ ಕಳೆದು
 41 ಯ ಅರ್ಧಭಾಗೆಯ ಗದ್ದೆ ಬೆದ್ದಲು ಸರ್ಬ
 42 ಸೇನಬೋವ ರಂಗೂಗೆ ಸಲುದು ಮೇಷ
 43 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವರೈರಾಣಿ ಮಾವತೆ
 44 ನಿರದಾನ|| ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
 45 ಹರೇತಿ ವಸುಂಧರಾಂ|| ಸಪ್ತಿವರ್ಷ ಸಹ
 46 ಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ|| ರಗುವಿನ
 47 ಹಣ
 (48 ರಿಂದ 54 ಪಂಕ್ತಿವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 55 ವೃತ್ತಿಯ ಮರಿಯಾದೆ
 56 ವಳಿ ಮ ಸಂದು
 57 ಗೆ ಗದೆ
 58 ಳಗೆ ಗದೆ ಸ ಗೂಡಿ
 59 ಮ ತಮ ಹಳಗಳ ಉಳ ಗದೆ ಬೆದ್ದಲು
 60
 61 ಶ್ರೀ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವರೈರ ಪೇಪ್ಪ
 62

Transliteration

1. svasti samasta-prasasti sahitaṁ śrīmat-pratāpa-chakravartī
2. Hoyisaḷa-bhuja-baḷa Śrī-Vīraballāḷa dēvarsaru prithuvī sāṁbrājyaṁ ge-
3. yuttam iralu saka varuṣa sāvirada yimnūra nālvattom-
4. bhattaneya Chitrabhānu saṁvatsarada Kārttika ba 5 Sō
5. śrīmad anādiy-agrahāram Mummaḍi Chōḷa Chaturvēdi māṁga-
6. lavāda Hiriyarsanakereya śrīmad aśēsha mahājanamgaḷu

7. tammoḷage sarvvaikamatyav āgi voḍambattu śrī Mādhava dēvara sam-
8. nidiyalli śrīman mahāpasāyitharum apa Virupaṇṇanavara
9. aṇṇa Nāgapana muṇḍiṭtu bareda dhruva uṇḍigeya tira sā-
10. sanada kramav eṇṭeṇḍade ā mahājananṅaḷa vūḷigada vritiya
11. Gōviṇḍaiyana Pacheyanṇana bāgege a Pacheyanṇa . . . la kaṭi Na-
12. gamṇa Sāmidēvan oḷagāda vritige prati 10 $\frac{1}{4}$ ka haḷigala vriti
13. Kāḍukottana haḷiya sambhavad-uttāramam Bovana bhāge 1 $\frac{1}{2}$ Ala-
14. buja haḷi 2 $\frac{1}{2}$ hola Kaururaya haḷige 1 $\frac{1}{4}$ vriti Kōḍihaḷi $\frac{1}{4}$ vri 1
15. . . . re haḷi 1 $\frac{1}{4}$ Bidirahaḷi 1 $\frac{1}{4}$ guḍiya bhāgege Hosahaḷi 1 $\frac{1}{2}$ aṇṭu
16. . . . Chōḷe haḷi vri 3 aṇṭu 10 $\frac{1}{4}$ Varadaṇṇa Nāraṇa dēvana bāge
vriti 1
17. haḷigala vriti Kāḷakottana haḷi Raṇṇanāyakana bhāge 1 $\frac{1}{2}$ Chau-
kana haḷi
18. vuttara $\frac{3}{4}$ Aṇṇanṅere $\frac{1}{2}$ aṇṇūru $\frac{1}{2}$ Kāruhaḷi $\frac{1}{4}$ vri 1 Meḷahaḷi vriti 3
19. 10 $\frac{1}{4}$ Nāgaṇṇa varada bhāgeya 10 $\frac{1}{4}$. . . da
haḷiya vri
20. Kāḷakottana haḷi 1 $\frac{1}{2}$ Mahādēvarahaḷiya
21. . . . haḷi vriti Biragaṇḍa Nāga
22. Meḷahaḷi vi 3 aṇṭu 1
23. Nāraṇa haḷigala vritiya vokala kuḷa
24. vana bhāge 1 $\frac{3}{4}$ Seṭṭihaḷi 2 $\frac{3}{4}$ vala
25. Kārura haḷi $\frac{1}{4}$ vri 1 Kōḍihaḷi $\frac{1}{4}$ vri 1
26. Aṇṇūru $\frac{1}{2}$ Kāraḍikere Sēnabōvana haḷiya ūrdha bhāge gade gūḍi
27. vi 1 Meḷahaḷi vriti 3 aṇṭu 10 $\frac{1}{4}$ yi mariyādege nālku tattina mahā
28. jananṅaḷa haḷigala stāna mānya voḷagāgi chatuṣ-sīmeya
29. gadde beddalan uttu sarvva svāmyavon uḷudanu anubhavisikoṇḍu
30. baheru kshētra-guḍi hōhu kshētragūḍi yihudu āroba-
31. ru vūra biṭu kshētrava biṭu hōdavaru āru ādaru ā
32. kshētradali tattat-stitavanu tetu hōguvaru

Back side .

33. guḍiya
34. . . . daha
35.
36. ṇan oḍave taṇṇaṇṅe taṇṇanoḍave
37. aṇṇanṅe
38. Hirivūru paṭanadoḷage taṇṇu taūḍi
39. daṇḍava koḷali ā Sēnabōvana haḷiya gade
40. voḷage brāhmara bhāgeya ūrdha bhāge kaḷedu
41. ya ardha bhāgeya gadde beddalu sarbba
42. sēnabōva Raṇṅuge salu du nēre

43. pratāpa chakravarti śrī Vīraballāla dēvarsar āṇe māvata
 44. . . . sira dāna || sva-dattām para dattām vā yō-
 45. harēti vasumdharaṇi | sashṭhi varsha saha-
 46. srāṇi viṣṭāyām jāyatē krimi || Raguvina
 47. haṇa
 48. (seven lines from here have completely worn out)
 55. vṛittiya mariyāde
 56. vaḷi ma samdu
 57. ge gade
 58. lage gade sa gūḍi
 59. ma taṃma haḷigaḷa uḷa gade beddalu
 60.
 61. śrī śrī Vīraballāla dēvarsara voppa
 62.

Note

Most of the inscriptions published by Mr. Rice under Mandya and Malavalli Taluks are incomplete and in many cases inaccurate. This is very well accounted for by the fact that the inscriptions in the Malavalli Taluk were copied by Mr. Rice before the Archæological Department was formed. Almost every printed inscription has appended to it the remark "further portion illegible." But on examination *in situ* a large number of them was found to be perfectly legible. A short re-survey tour in parts of Malavalli Taluk resulted in the collection of many new inscriptions and complete revision of many inscriptions already printed. The very first inscription in the Malavalli Taluk published by Rice (Ml. 1), for example, contains sixty-two lines while only eight lines had been read by him.

This inscription (Ml. 1) was found by Rice in front of the Mādhava temple at Dodḍa-Arasinakere. But it is a pity that while the temple, the original structure of which goes back to the Chōla period, is in an awful state of ruin, the inscription slab has been removed to the paddy fields in front of the village by a villager for use in the construction of a bund to his fields, thus causing much damage to the record itself.

The record belongs to the reign of Ballāla III, the Hoysāla emperor. As regards the date there appears to have been some discrepancy. The śaka year 1249 was not Chitrabhānu as given in the record, but Prabhava. If śaka year is taken into account the details of the date would correspond to the 4th November 1327 A.D. in which case the week day does not tally with that given in the record. If the cyclic year Chitrabhānu on the other hand is taken into account, it would correspond to śaka 1264 during the reign of Ballāla III in which case the details of the date answer to 18th November 1342 A.D., a Monday, as in the record and thus the latter might be the possible date of the same.

All the mahājanas of the agrahāra —Mummaḍi Chōḷa Chaturvēdi Mangala *alias* Hiriyarasanakere—agreed among themselves and placed on record the details of the vṛittis enjoyed by the persons connected with the temple. It is interesting to note that a number of villages named in the record like Kāḍu Kottana Haḷi, Kōḍihaḷi, Bidirahaḷi, Hosahaḷi, Aṇṇangere, Aṇṇūru, Kāruhaḷi, Meḷahaḷi, Seṭṭihaḷi, etc., in which the vṛittis had been distributed, are still to be found around Hiriyarasanakere, the modern Doḍḍa-Arasinakere. The record is stated to have been placed before Nāgapa, brother of the Mahāpasāyitha Virupanna, who appears to have wielded great influence among the mahājanas of that place. It is worthy of note that it is stated that the right of possession remained only for as long as the person remained in that place while it ceased when he left the place.

16

On a stone in the tamarind grove to the north-east of Dyāvarahaḷi, Chikka-Arasinakere hobli.

ಚಿಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದ್ಯಾವರಹಳ್ಳಿಯ ಈಶಾನ್ಯಕ್ಕೆ ಇರುವ ಹುಣಸೆತೋಪಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇ
2. ಶ್ವರ ಶ್ರೀಭುನನಮಲ್ಲ ತಲೆಕಾಡು
3. ಕುವಳಾಲ ನಂಗಲ ಗಂಗವಾಡಿ
4. ನೋಣಂಬವಾಡಿ ಉಚ್ಚಂಗಿ ಬ
5. ನವಾಸೆ ಹಾನುಂಗಲು ಗೊಂ
6. ಡ ಭುಜಬಳ ವೀರಗಂಗ ಪ್ರ
7. ತಾಪ ಹೊಯ್ಯಳ ಶ್ರೀನಾರ
8. ಸಿಂಗದೇವರು ದೋರನಮುದ್ರ
9. ದಲ್ಲ ಪ್ರಿತುವೀ ರಾಜ್ಯಂಗಯ್ಯತ್ತಿ
10. ರೆ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾ
11. ರಿ ದಂಡ
12. ನಾಯಕ ಬಿಟ್ಟಿಮಯಂಗಳ
13. ನು ಪ್ರಿಂ ದಿಪ್ಪನು ನೂ
14. ವೆಗ್ಗಡೆಯ ವಾರ
15. ದ ಮಾದಿವೆಗ್ಗಡೆಯು ಸರ್ವ
16. ಜಿತ್ಸಂವತ್ಸರದ ಕಾರ್ತೀಕ
17. ಯ ಅದಿವಾರದ
18. ಂದು ಹಿರಿಯರನನ ಕೆಲೆಯ
19. ಮಾಧವದೇವರ ಮಾಧವ ಚೋಳ
20. ಯನ ಹಳ್ಳಿಯ ಸುಂಕ ಆನ
21. ಂತಕ ಗಾಂವ

22. . . ಮೊದಲಾದ . ಸುಂ
 23. ವೆಲ್ಲವಂ ತಳಕಾಡ ಗೆ
 24. . ಧರ್ಮ ಯಿ ಧರ್ಮವಂ ಕೆಡಿಸಿದನ
 25. ತ ಗಂಗೆಯ ತಡಿಯಲು ನಾಯಿ
 26. ರ ಕವಿಲೆಯ ಕೊಂದ ಇದಂ ರಕ್ಷಿಸಿದಾ
 27. ತಂ ಗಂಗೆಯ ತಡಿಯಲ ನಾಯರ
 28. ಕವಿಲೆಯ ರಕ್ಷಿಸಿದ ಮಂಗಳ ಮಹ
 29. ಶ್ರೀ

Transliteration

1. svasti śrīmanu mahāmaṇḍalē-
 2. śvara tribhuvana-malla Talakāḍu
 3. Kuvalāla Naṃgali Gaṃgavāḍi
 4. Nonambavāḍi Uchchaṃgi Ba-
 5. navāse Hānumgaṃ gom-
 6. ḍa bhujabala vīragamga pra-
 7. tāpa Hoysala śrī Nāra-
 8. siṃga dēvaru Dōrasaṃudra-
 9. ḍalli prituvi-rājyaṃ gayvutti-
 10. re śrīman mahāpradhānam sarvādhikā-
 11. ri ḍaṇḍa-
 12. nāyaka Biṭṭimayamgaḷa-
 13. nu priṃ dippanu nū
 14. veggadeya vāra-
 15. ḍa Mādiveggadeya Sarvva-
 16. jit saṃvatsarada Kārttika
 17. ya Ādivārada-
 18. ṃdu Hiriyarasana-kereya
 19. Mādhava dēvara Mādhava-Chōḷa-
 20. yana haḷḷiya suṃka āsa-
 21. ṃtaka gāṇava
 22. . . modalāḍa . suṃ
 23. vellavaṃ Talakāḍa . . . ge . . .
 24. . dharmma yi dharmmavaṃ keḍisidana-
 25. ta Gaṃgeya taḍiyalu sāyi-
 26. ra kavileya koṃḍa idaṃ rakshisidā-
 27. taṃ Gaṃgeya taḍiyali sāyira
 28. kavileya rakshisida maṃgaḷa maha
 29. śrī

Note

This record registers a grant made by Mādivēggade of certain customs of Mādhava Chōḷeyanahalli (a village) of the god Mādhava of Hiriyarasanakere, to some person belonging to Talkad whose name is lost. The great minister and commander-in-chief Biṭṭimayya appears to have sanctioned this grant. The grant was made during the reign of the illustrious mahāmaṇḍalēśvara Tribhuvanamalla bhujabala Vīraganṅapratāpa Hoysala śrī Nārasiṅga dēva—evidently Nārasiṃha I, the Hoysala emperor. No śaka date is given and the cyclic year Sarvajit corresponds to 1167 A.D.

17

At Aruhanahalli, Chikkarasinakere hobli, on a vīragal standing in the field belonging to Khajāneyya's son Siddiah.

Size 4' × 3'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಅರುಹನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಜಾನೆಯ್ಯನ ಮಗ ಸಿದ್ದಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ವಿರಗಲ್ಲ.

ಪ್ರಮಾಣ ೪' × ೩'

- 1 ಸ್ವಸ್ತಿ ಸಲಾಮ್ಯ ಸಂವತ್ಸರದ ಆಸ್ವೀಜ ಸು ೧ ಆ ಕೀರ್ತ್ತಿಯರಸರ ಮಕ್ಕಳು ನಾಗರಸರು ಸ್ವರ್ಗಸ್ತರಾದಲ್ಲಿ ಕು .
- 2 ಬಯಿಚಕ್ಕದವರು ಬಾಯಿದೇವಿಯರು ಮಾದರಗಲುಡಿ

Transliteration

- 1 svasti saūmya samvatsarada Āsvīja su 1 Ā Kīrttiyarsara makkalu Nāgarsaru svarggastarādalli ku . .
- 2 Bayichakka/davaru . . Bāvi dē iyaru Mādara gavūḍi

Note

This is a vīragal set up in memory of Nāgarasa, son of Kīrttiyarasa, chief of Aruhanahalli. With him appears to have died his three wives Bayichakka, (?) Bāvidēvi and Mādara gavūḍi.

The date of the record is given as Saūmya samvatsara Āsvīja su 1 Āditya vāra. No śaka year is given. Since we know from other records that Kīrttiyarasa lived in the early part of the 14th century A. D. and also since the characters belong to the same century it is possible that the given date might correspond to Sunday 2nd September 1369 A. D.

Among the other sons of Kīrttiyarasa the following are known: Bāchappa, Dēvappa, Hirivabavichappa and Chikkabavichappa.

18

At Aruhanahalli, Chikkarasinakere hobli, on a stone to the west of the Ānjanēya temple.

Size 5' 3" × 1' 2"

ಚಕ್ಕರನನಕೆರೆ ಹೋಬಳಿ, ಅರುಹನಹಳ್ಳಿಯಲ್ಲಿ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕ್ಕೆ ಕಿರ್ತಿರಾಜು
ಅಂಗಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫'೩"×೧'೨"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಅರುಹ
- 2 ನಹಳಿಯ ಕೀರ್ತ್ತಿಯರ್ಸ
- 3 ರ ಮಕ್ಕಳು ಬಾಚಪ್ಪನವರು
- 4 ಆತನ ತಂಮ ದೇವಪ್ಪ ಸ್ವರ್ಗಗಸ್ತ
- 5 ನಾದ ದಿನಲು ಸುಭಕ್ರಿತು ಸ
- 6 ಂ ವೃತ್ತರದ ವಯಿಶಾಖ ಸುಧ
- 7 ೨ ಶು ದಿನ ದೇವಪ್ಪ ಆ ದೇವಪ್ಪನ
- 8 ಅರಸಿ ಬಯಿಚಕ್ಕಂಗೆಲು
- 9 ಕೂಡಿ ಬಾಚಪ್ಪನವರು ರೂ
- 10 ಹ ಬರಿಸಿ ನಿಲ್ಲಿದ ಕಂಬ್ಬ

Transliteration

- 1 svasti śrīmatu Aruha-
- 2 na haliya Kīrttiyarsa-
- 3 ra makkaḷu Bāchappanavaru
- 4 ātana tamma Dēvappa svarggasta-
- 5 nāda dinaū Subhakritu sa-
- 6 mva[tsa]rada Vayisākha sudha
- 7 2 śu dina Dēvappa ā Dēvappana
- 8 arasi Bayichakkamgeū
- 9 kūḍi Bāchappanavaru rū-
- 10 ha barisi nilsida kambba

Translation

Be it well. The day on which Dēvappa, younger brother of Bāchappa son of the illustrious Kīrttiyarasa of Arunanahallī died, was Friday the 2nd of the bright half of the month Vaiśākha in the cyclic year Śubhakritu.

To Dēvappa and his queen Bayichakka, Bāchappa got the figures carved and erected the pillar.

Note

The record had been published by Rice as MI. 13. The reading of it has now been revised. The vīragal which contains the record was set up in memory of Dēvappa and his wife Bayichakka by Dēvappa's elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrttiyarasa, the chief of Arunanahallī. The śaka year is not given in the record. Since Kīrttiyarasa lived in the early part of the 11th century

A. D. as noticed in E. C. III Ml. 4, 12 etc., the cyclic year Śubhakṛitu might correspond to A. D. 1362. But in that year there were two Vaiśākhas and in neither of them the 2nd day of the bright half is Friday as mentioned in the record.

19

At Tippūr, Chikkarasinakere hobli, on a vīragal standing in the field belonging to Kempegauḍa, son of Chikkavenkaṭe gauḍa.

Size 6' × 4'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರು ಗ್ರಾಮದಲ್ಲಿ ಚಕ್ಕವೆಂಕಟೇಗೌಡನ ಮಗ ಕೆಂಪೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೬' × ೪'

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೫ ಲು ಬಸ್ತಿಯ ತಿಪ್ಪೂರ ಒಡೆಯ
2. ದಾಸನ ಮಗ ಸಿರಂಗನೂರ ಉಡೆಯಂ ಹೆಂಗೊಲೆಯಲ್ಲ ವಸಕ್ಕೆ ಅ
3. ತನ ಮಗ ತಿಂಪುಣ ಮಾಡಿಸಿದ ಗೋವಿನರರುಗಣ ಬಹ ವಿರಗಲು

Transliteration

1. Sarvajitu samvatsarada Kārttika śu 5 lu Bastiya Tippūra Oḍeya
2. Dāsaṇa maga Siranṅaṇ ūra uḍeyaṇ hemgoleyalli vasakke ā-
3. tana maga Timmaṇa māḍisida gōvinaraṇṇugaṇa baha
vīragalu

Translation

On the 5th of the bright half of Kārttika in the year Sarvajitu, Siranga, son of Dāsa, lord of Basti-Tippūr [died] in a raid where women were being molested and killed. His son Timmaṇa erected the vīragal.

Note

This is a vīragal which records the death of a hero by name Siranga, son of Dāsa the oḍeya of Bastiya Tippūr. Siranga appears to have fought and died defending the women of his village whom the enemies tried to molest. His son Timmaṇa erected this vīragal in memory of his father. The vīragal has five panels of sculpture. Each panel is beautifully carved, like so many other vīragals in Aruhanahalli, the neighbouring village. No śaka date is given. The characters appear to belong to the 14th or 15th century A. D. and the given date, viz., Sarvajitu sam. Kārttika śu. 5 might correspond to Thursday the 6th October 1407 A. D.

20

At the same village Tippūr, Chikka-arasinakere hobli, on a stone in Kuḷavāḍi Mulliṅga's land.

Size 1' × 2'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರಿನಲ್ಲಿ ಕುಳವಾಡಿ ಮುಳ್ಳಿಂಗನ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ : ೪' × ೨'

1. ಶ್ರೀ ಸೊಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿತುವೀವ
2. ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾ
3. ರಕಂ ಯಾದವಂ ಕುಲಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂ
4. ಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರುಳು ಗಂಡ ಗಂಡ
5. ಭೇರುಂಡ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕ
6. ರಾಮ ವೈರಿಭ ಕಂಠೀರವ ಮಂಡಳಿಕರಗೊಂಡ ಗಂ
7. ಅದಿಯಮ ಕುಲ ಸಜನ ಕಾಂಚಿ ಕೊಂಡ ನಾ
8. ಕನಪುರ ಮಗರರಾಜನಿರ್ಮೂಳ ಚೋಳರಾಯಪ್ಪ
9. ತಿಷ್ಠಾಚಾರ್ಯ ಯ ಸಮುದ್ಧರಣ ಕಾಡವರಾದೇಸಪಟ್ಟ ನಿ
10. ನ್ನಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಳಭುಜಬಳ
11. ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವನು ಪ್ರಿತುವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ
12. ಲು ದ ತಿಪ್ಪುರ ಕವಿಕಂದರ್ಪರ ಸಿನ್ಹ ಬಾ
13. ಳ ಚಂದ್ರದೇವರ ಮಕ್ಕಳು ಗುಂಮ ನು
14. . . . ಕಂದರ್ಪ ನ ಮಕ್ಕಳು ಬೋವಣನು ಚಂಣನು
15. ಯ ತಿಪ್ಪುರ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ
16. ಮಕ್ಕಳು ಚಿ ಸೆಟ್ಟಿಯ ಮಗ ಪಟಿಡಿ ಸೆಟ್ಟಿಗು ನಕ
17. ರ ಸೆಟ್ಟಿ ಪಟ್ಟಣ ಸ್ವಾಮಿ ಚಕ್ರವರ್ತಿಯ ಮಗ ಅಂತ
18. ಪ್ಪ ಯತಿವರಿಗೆ ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
19. . . ಅಣ್ಣನ ಒಡವೆ ತಂಮ್ಮಂಗೆ ತಂಮನ ಒಡವೆ ಅಂಣ್ಣಂ
20. ಗೆ ಮಾವನ ಒಡವೆ ಅಳಿಯಂಗೆ ಅಳಿಯನ ಒಡವೆ
21. ಮಾವಂಗೆ ಸೇರ್ದುಕೊಂಡು ಸಪ್ರತಿಬದ್ಧದೆ ಗಂಡನುಳ್ಳಡೆ ವಡ
22. ವೆಯ ಹಳಿಗೆ ಸುಡುವುದು ತೊತ್ತಪ್ಪಡೆ ಎಳೆದು ಬಿ
23. ಸುಡುವುದು ಹಗಲು ಸೂಳೆ ಯಿರುಳು ಸಜ್ಜನೆ ವೊ
24. ಡಲಲಿ ವೊಕ್ಕಲ ರಣಕ್ಕೆ ದಂಡವಿಲ್ಲ ಮತ್ತು ಸ
25. ತ್ತುದು ಹಣ ತುಂಬಿದುದು ಕಿಳಗು ಬಿನಾಡಿ
26. ಕೊಡುವುದು ಹಾದರಕೆ ದಂಡವಿಲ್ಲ ಆ ಪಟ್ಟಣ
27. ಸ್ವಾಮಿಗಳಿಗೆ ಸಲುವ ಮಾನ್ಯ ಮನೆ
28. ಸ ೨ ಚಿಕ್ಕ ಕಾಟಣಗೆಟ್ಟವೊ ಗದ್ದೆವೊಳಗೆ
29. ಮನೆಗೆ ಬಂದು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗೆ ಎರೆ
30. ಡು ಬೆದ್ದಲು ೧೨೦೦ ಚಿಕ್ಕ ಕಾಟಣಗೆಟ್ಟ ಪಟಣ
31. ಸ್ವಾಮಿಗಳಿಗೆ ಹಿರಿಯ ಕಾಟಣಗೆಟ್ಟಯಿ ಚಿಕ್ಕಣ
32. ಎರಡು ಕಂಡುಗವನ: ಜಯ ಆರ್ಚನೆಗೆ ಬಿಟ್ಟನು ಹರಿಯ
33. ಮನೆಗೆ ಪ್ರತಿಭಾಗೆನ ಮನೆಗೆ ಪ ೨ ಹೊರೆಯರ ಮ
34. ನೆಗೆ ಪ ೧ ಮತವನು ಆಗಂಬವನು ಮಾಡದವರಿಗೆ ಮನೆ
35. ವಣಿಯಿಲ್ಲ

Transliteration

1. śrī sosti samasta bhuvanāśrayaṃ śrī-prituvī-va-
2. llabhaṃ mahārājādhirājaṃ paramēśvaraṃ parama-bhaṭṭā-
3. rakam Yādava-kulāmbara-lyumaṇi samyakta chū-
4. dāmaṇi Male-rāja rāja Malaparulu gaṃḍa gaṃḍa-
5. bhēruṃḍa Sanivāra-siddhi Giridurgga-malla chaladaṃka-
6. Rāma vairibha-kamṭhīraṃ maṇḍalikara goṇḍa-gaṃ . . .
7. Adhyama-kula . . . sajana Kāṃchi-komḍa Nā-
8. kana pura Magara-rāja-nirmūla Chōla rāya-pra-
9. tishṭāchārya . . . ya samuddharana Kāḍavarā dēsa paṭṭa ni-
10. ssamka-pratāpa-chakravarti Hoyisalabhujā-bala
11. Śrī-Vīraballāla dēvaṇu prituvī rājyaṃ geyyuttira-
12. lu da Tippūra Kavi-kamḍarppara sisya Bā-
13. lahaṃḍra dēvara makkaḷu Guṇṇa nu
14. . . . Kamḍarpa . . . na makkaḷu Bōvaṇṇanu . Chamṇanu
15. ya Tippūra paṭṭana svāmigaḷa
16. makkaḷu chī seṭṭiya maga Paṇḍi seṭṭigu Naka-
17. ra seṭṭi paṭṭana svāmi chakravartiya maga aṇṭa-
18. ppa yativarige koṭṭa śāsanada kramavemṭendare
19. . aṇṇana oḍave taṇṇaṇge taṇṇana oḍave aṇṇaṃ-
20. ge māvana oḍave aḷiyaṃge aḷiyana oḍave
21. māvaṃge sēṇḍukomḍu sapratibaddhade gaṃḍanullaḍe vaḍa-
22. veyā haḷige suḍuvudu totṭappaḍe eḷedu bi-
23. suḍuvudu haḷalu sūḷe yirulu sajjane vo-
24. ḍalali vokkalā rapakke ḍaṃḍav illa mattu sa-
25. ttudu haṇa tumbiḍudu kiḷagu bisāḍi-
26. koḍuvudu nādarake ḍaṃḍavilla ā paṭṭana
27. svāmigaḷige saluva mānya mane
28. sa 2 Chikkakāṭanagere vo gadde voḷage
29. manege baṇḍu paṭṭana svāmigaḷige era-
30. ḍu beddala 1200 Chikkakāṭanagere paṭṭana
31. svāmigaḷige Hiriva kāṭanagereyali Chikkaṇana
32. eraḍu kaṇḍugavanu jaya āraṇaṇge biṭṭaṇu Hariya
33. manege pratibhāṇa manege pa 2 holeyara ma-
34. nege pa 1 mataṇaṇu āraṇbavanu māḍaḍavarige mane
35. vaṇa yillā

Note

The stone on which the present record is engraved was completely buried under the earth, only the topmost portion containing some figures in relief being visible. When excavated it was found that the stone contained an epigraph fairly

well preserved. On the top of the record are the figures of sun, sword, Mukkoḍe, ḍavaṇe, ḍavaṇakōlu and moon in the top row and a tiger and an anthropoid Gaṇḍabhērūṇḍa in the second row. The Gaṇḍabhērūṇḍa has placed his hands on the heads of two bhaktas who are seated with folded hands on either side. The figure of Gaṇḍabhērūṇḍa is commonly represented on the inscriptions of the 13th century A.D. found in parts of Maḷavalli and Maddur Taluks.

The record introduces us to Viraballāla II, the Hoysala ruler with his usual titles. It appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the paṭṭaṇasvāmi, Nakaraseṭṭi and other leaders of the place.

A mention of Bālachandra dēvaru, disciple of Kavikandarpa, is made in the record. As we know that Bālachandra was the son of Kandarpa dēva from a record discovered on the top of the hill near the same village of Tippūr (*see* next record) it is possible that Kavikandarpa was both his father and guru. Bālachandra himself had the title of Kavikandarpa according to an inscription found in the fort at Belgaum.

No date is mentioned in the record. Since it belongs to the reign of Viraballāla II and since the son of Bālachandra is mentioned in it, it might belong to about 1220 A.D.

21

At the same village Tippūr, Chikkarasinakere hobli, on the pedestal of a Jina image on the hill.

ಚಕ್ಕರನಿನ ಕೆರೆ ಹೋಬಳಿ, ತಿಪ್ಪೂರಿನಲ್ಲಿ ಜನಗುಡ್ಡದ ಮೇಲೆ ಹೊಂಡದ ಸತ್ತಿರ ಬಿದ್ದಿರುವ ಜನಬಿಂಬದ ವಿಠದ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಪುಭಯ ಭಾಷಾಕವಿ ಚಕ್ರವರ್ತಿ ಕಂದರ್ಪದೇವರ ಮದವಳಿಗೆ
2. ಸೊನ್ನಾದೇವಿಯರ ಮಗ ಕಾಣೂಗ್ಗಣ ತಿಳಕನುಮಪ್ಪ
3. ಬಾಳಚಂದ್ರ ದೇವರುಂ ತಮ ಗುರುಗಳಿಗೆ ಪರೋಕ್ಷವಾಗಿ ಮಾಡಿದ
4. ಪ್ರತಿಷ್ಠೆ

Transliteration

1. svasti vubhaya-bhāṣhā-kavi-chakravarti Kaṇḍarpa dēvara madavaḷige
2. Somnā dēviyara maga Kāṇūrggaṇa tiḷakanum appa
3. Bāla Chandra dēvaruṃ tamma gurugaḷige parōkshavāgi māḷida
4. pratishṭe.

Translation

Be it well. Consecration made in memory of his guru by Bālachandra dēva, ornament to the Kāṇūrggaṇa (group), emperor among poets of either languages and son of Somnādēvi, wife of Kandarpa dēva.

Note

A small hill near Tippūr was once famous for the Jaina basti constructed on its top by the well-known Hoysala general Gaṅga Rāja in A. D. 1117. But for the beautiful inscription Ml. 31, which records the construction of the basti, and a few fragments of sculpture strewn all round, nothing of the original basti now remains. There are a few mutilated Jain images lying here and there uncared for. Among them is an image of a seated Jina whose head is broken and lost. On the pedestal of this image is the present record.

This inscription records the consecration of the Jina image by Bālachandra dēva in memory of his guru. This Bālachandra dēva appears to have been a great poet both in Kannada and Sanskrit. Though none of his works is yet available, there are two inscriptions in Belgaum fort composed by him. He has called himself in those inscriptions as chaturbhāshākavi chakravarti, i.e., emperor among poets of four languages.

The guru in whose memory the image was consecrated is not named in the record. But from other sources we know that his name was Mādhava Chandra son of Sakala Chandra. According to the inscription No. 19 noticed above Bālachandra dēva was the disciple of Kavi Kandarpa or Kandarpa dēva his own father. Bālachandra himself was the guru of Lakumādēvi, wife of the famous Kannada poet Janna.

That Bālachandra dēva's father was Kandarpa dēva and mother Sonnādēvi are additional pieces of information gleaned from this record.

No date is given. Since the other two records composed by Bālachandra are dated in 1204 A. D. the present record also may belong to the same period.

22

At Settihalli, Chikkarasinakere hobli, on a stone in Manchegauda's land to the south of the village.

Size 2'1" × 2'1"

ಚಕ್ಕರನಿನಕೆರೆ ಹೋಬಳಿ ಶೆಟ್ಟಿಹಳ್ಳಿ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಮಂಚೇ ಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೧" × ೨'೧"

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಅನೇವಯ್ಯನ
2. ಮಗಂ ಅರಿಯಮ್ಮ ಸೆಟ್ಟ
3. ಬಿತ್ತವಟ್ಟಮಂ ಕೊಟ್ಟಂ ಇ
4. ದ ಕೊಡದವರು ಕವಿರೆ
5. ಯ ಕೊಂದ ಪಾಪಕೆ ಹೋಪ

Transliteration

1. svasti śrī Asevayyana
2. inagam Ariyamma setṭi
3. bittuvaṭṭamam koṭṭam i-
4. da koḍadavaru kavile-
5. ya koṇḍa pāpake hōha

Translation

Be it well. Ariyamma Setṭi, son of the illustrious Asavayya, granted the *bittuvaṭṭa* (land granted for the maintenance of the tank). Those who do not maintain this (grant) will acquire the sin of killing tawny cows.

Note

This short inscription of which only the first three lines have been defectively read and published as *MI. 26.* by Rice, actually contains five lines. It records the grant of land for the maintenance of a tank by Ariyamma setṭi son of Asevayya. The record ends with an imprecation that he who does not continue the grant would incur the sin of killing tawny cows. Asevayya appears to be the same person mentioned in an inscription noticed below.

The record is not dated. Paleographically it may be assigned to about the tenth century A. D.

23

At Kadlavāgilu, Chikkarasinakere hobli, on a viragal to the east of the Siddhēśvara temple.

Size 5' 4" × 3'

ಚಕ್ಕರನಿನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದ ಸಿದ್ಧೇದೇವರ ಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಇರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೫' ೪" × ೩'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಭುವನ ಮಲ್ಲ ತಳೆಕಾಡು ಗೊಂಡ ಭುಜ
2. ಬಳಿ ವಿರಗಂಗ ವಿಪ್ಲವದ್ಧನ ಶ್ರೀವೀರಬಲ್ಲಾಳು ದೇ
3. ವರ ಪ್ರತಿವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ || ಸಕವರಿಷ ೧೧೧೪ ಕನೆಯ ಪರಿಧಾವಿನಂವಚ್ಚರ ಚಯಿತ್ರಮಾನ
4. ದಲು ಸೋಸಲಯಪ ಮೂಗರ ನಾಡಾಳುವ ಚಟಯ ನಾಯಕನ ಮಗ ಬಡಗುಡುನಡ ಕಡಲವಾಗಿ
5. ಲ ಪೆರುಮಾಳು ನಾಯಕನು ಪೊಲಗರ . . . ಕಾಳಗದಲು ಕ . . . ರಾ ಮು . . .
6. ರಳಿವಿನಲು ಮಿಜಿದು . ಮಿಗ ಚ ವಿರಸ್ವಗ್ಗಸ್ತನಾದ . . . ಕೊಡಂಗೈಯ್ಯಧಮಾಳ
ನಾ . . .
7. ಯಕನು . . . ಗಾದ . . . ನಾರಣ ನಾಯಕ . . .
8. . . . ಇ ಕಲ್ಲ ರೂಹಾರವನು . . .
ಯುಮಾತಂ . . .

Transliteration

1. svasti śrī Tribhuvana-malla Talekāḍu-gomḍa bhuja-
2. baḷa Vīra-gaṅga Viṣṇuvardhana śrī Vīra-Ballāḷu dē-
3. vara pritivārāyaṃ geyyuttam ire || saka varisha 1114 kaneya Paridhāvi
saṃvachchhara Chayitra māsa-
4. ḍalu Sōsaliyapa Mūgara nāḍāḷuva Chaṭaya nāyakana maga Baḍaguḍu nāḍa
Kaḍalavāgi-
5. la Perumāḷu nāyakanu Polagara kāḷagadalu ka . . rā mu
.
6. raḷivinalu miṇṇidu migucha vīra-svarggastan āḍa
koḍamgeyu dhamāḷa . nā
7. yakanu gāḍa Nāraṇanāyaka
8. i kalla rūhāraṇanu yumātam
.

Note

This vīragal inscription has been published by Mr. Rice as Malavalli 27. It has been revised here. The record belongs to the reign of the Hoysaḷa king Viraballāḷa dēva who is given the usual titles of Tribhuvanamalla, conqueror of Talakāḍu and bhujabaḷa Vīraganga-Viṣṇuvardhana. The vīragal is set up in memory of Perumāḷu Nāyaka of Kaḍalavāgīlu in Baḍagundu nāḍu, son of Chaṭaya nāyaka who was the ruler of Mūgara nāḍ (Mūgūr nāḍ), for having fought in the battle with Polegas and rescued (the cattle) during the destruction of the village. A koḍange or grant was also made for him. The name of the sculptor who carved the vīragal is lost.

As regards the date, only the names of the cyclic year Paridhāvi and the month Chayitra are given along with the śaka year 1114. This date corresponds to March-April 1192 A.D.

24

At Kaḍḷavāgīlu Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

Size 3'×2'6"

ಚಿಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ನಿವೃತ್ತರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.
ಪ್ರಮಾಣ ೩'×೨'೬"

1.
2. ಕೋಜ ಬಿದ್ದ
3. ಕರ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸು ೧ ಲು ಕಡಿಲವಾಗಿಲ ದಾ
4. ಯೋಜನ ಮಗ ದಾಯೋಜನು ಹುಯಿನಿದ ವಿರಗಲ್ಲು
5. ಸೇನಬೋವ ಕಾಮಂಜನ ಬರಹ

Transliteration

1.
2. kōja bidda
3. Kara samvatsarada Bhādrapada su 1 lu Kaḍilavāgila Dā-
4. yōjana maga Dāyōjanu huyisida vīragallu
5. sēnabōva Kāmamṇana baraha

Note

This is another vīragal record found in the same village Kaḍlavāgilu. The top portion of this inscription is worn out and lost. The record states that . . . Kōja fell (fighting in some battle) and that the stone was set up in his memory by Dāyōja, son of Dāyōja of Kaḍlavāgilu. The record was written by Kāmanna, the Village Accountant. The record may be assigned to about the 13th century and the given cyclic year Khara may be equivalent to 1231 A. D. Kaḍilavāgilu mentioned in the record is the same as Kaḍlavāgilu where the record is found.

25

At Kaḍlavāgilu, Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

ಚಿಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ, ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳಿ ವೀರಗಂ
2. ಗೆ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳು ದೇವರು ಪ್ರಿತ್ವಿರಾಜ್ಯಂ ಗೆಯ್ತಮಿರೆ
3. ಸಕವರಿಷ ೧೧೧೪ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಮಾಸದಲು ಸೊಸಲಿ ನಾಡಾಳುವ ಮ
4. ಗರ ಚಿಕೆಯ ನಾಕನ ಮಗಂ ಬಡಗುಂದು ನಾಡ ಕಡಿಲವಾಗಿಲ ಭೂಮಿಕಾಟ ಕಾಮೆಯ
5. ನಾಯಕನು ತೊಲಗಾದಗಂಡ ಸಿತಗಾರಗಂಡ ಮನು ಕಾಮೆಯ ನಾಯಕ
6. ನು ಕಡಿಲವಾಗಿಲ ಹರಹಿನಲು ತುಟುವ ಮಗುಚಿ ವೀರಸ್ವರ್ಗಸ್ತನಾದನು|| ಇ ಕಲ್ಲ ಹೊಯ್ದಿದ ಕಾಮೆ
7. ಯ ನಾಯಕನ ಸುಪುತ್ರ ಕುಳದೀಪಕನು ತಲಗಾಳು ಗೌಡ ಬಲ್ಲಹಂ . . ರಾತಿನಾಯಕ
8. ನು|| ಇ ಕಲ್ಲಂ ರೂಪಾರವನು ಮಾಡಿದನು ಪುರದಾಚಾರಿಯ ಮಗ ಮಂಡಳಿಕಾಚಾರಿ ಶ್ರೀ

Transliteration

1. svasti śrī tribhuvana-malla Talakāḍugomḍa bhujabaḷa-vīra-gaṁ-
2. ga Viṣṇuvardhana śrī Vira-Ballāḷu dēvaru pritvi rājyam geytam ire
3. saka-varisha 1114 Paridhāvi samvachohharada Bhādrapada māśadalu
Sosali nāḍaḷava Ma-
4. gara Chikeya-nākana magam Baḍagumḍu nāḍa Kaḍilavāgila bhūmikāṇa
Kāmeya.

5. nāyakanu tolagāda-gaṁḍa sitagāra gaṁḍamanu Kāmeya
nāyaka-
6. nu Kaḍilavāgila harahinalu turuva maguchi vīrasvargastan ādanu i kalla
hoysida Kāme-
7. ya nāyakana suputra kuḷadīpakanu Talagāḷu gaṇḍa ballaham . . rāti
nāyaka-
8. nu^{||} i kallaṁ rūhāravanu māḍidanu Puradāchāriya maga Maṇḍali-
kāchāri śrī

Translation

Be it well, while the illustrious Tribhuvanamalla conqueror of Talakāḍu, Bhujabaḷa Viraganga Vishṇuvarddhana śrī Vīraballāla dēva was ruling the kingdom of earth :

In the month of Bhādrapada in the cyclic year Paridhāvi, corresponding to the śaka year 1114, Kāmeya nāyaka, farmer of Kaḍlavāgilu in a Baḍagundu nāḍu, son of Chikeya nāyaka of Magara (Mūgūr?) ruler of sosalināḍ, unflinching hero, champion over adulterers, having returned the cattle in the Kaḍilavāgilu battle field, attained the heaven. Kāmeya nāyaka's son Talagāḷu gaṇḍa, an ornament of his race, got this stone set up. Puradāchāri's son Maṇḍalikāchāri carved this stone.

Note

This is one other vīragal set up near the Siddhēśvara temple at the same place Kaḍlavāgilu. The record belongs to the reign of the Hoysala king Vīraballāla dēva and mentions the death of Kāmeya nāyaka of Kaḍilavāgilu during a cattle raid. He is praised here as a champion over adulterers and an unflinching hero. His father was Chikeya nāyaka, ruler of Sōsale nāḍu. Kāmeya nāyaka's son Talagāḷu gaṇḍa got the stone set up in memory of his father.

Saka 1114 Paridhāvi sam. of the record corresponds to A.D. 1192. Except the month Bhādrapada, further details of the date are not given.

26

At Manchanahalli, Maḷavalli hobli, on a stone standing to the south of Dodda-Mādegauḍa's back-yard.

Size : 3'6"×2'6"

ಮಠವಳ್ಳಿ ಹೋಬಳಿ ಮಂಚನಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡ ಮಾದೇಗೌಡನ ಹಿತ್ತಲಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩'೬" × ೨'೬"

1. ಶ್ರೀ ಗಣಾಧಿ
2. ಪತಯೇ ನಮಃ
3. ಶ್ರೀ ನಂಜುಂಡಲಿಂ

4. ಗಯೇ ನಮಃ ಶ್ರೀನಾ
5. ರಸಿಂಹ ಸಾಮಿಯು
6. ವರ ಪದವೆ ಗತಿಃ
7. ಶುಭಮಸ್ತು
8. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾದ್ಭುತದಯ ಶಾಲಿವಾಹನ ಶ
9. ಕ ವರುಷ ೧೫೯೪ ಸಂ
10. ದು ಬಹ ಪರಿಧಾವಿ ಸಂವತ್ಸರ
11. . . ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ . .
12. ಮೈಸೂರ ಸಂಸ್ಥಾನದ
13.
14. ನರಸರಾಜವಡೆಯರವ
15. ತೊರೆಯಂಣೆಯನವರ ಕುವೂರ
16. ಧುವೀರಾಜ್ಯಂಗೈಯುತಿಹ
17. ವಳಿಯ ನಾ
18. ಮಿಯವರ ಸಂನಿಧಿಯಲ್ಲ
19. ಭೋಜನ ಮಾಡುವ ಬ್ರಾಹ್ಮಣ
20. ಕಡೆಯ ನುಗ
21. ಚನಹಳಿಯ ಗ್ರಾಮ ೧ ಅಸ
22. ಕನ್ನಾಟಿ ಶಿಲಾ ಪ್ರತಿಷ್ಠೆಯನ್ನೂ ಮಾಡ . .
23. ತು ನೀಮೆಯ ವಿವರ
24. ಮಂಚದ ಗಾಳ . ಸಂ
25. ಅಲ್ಲಂದಂ ತೆಂಕಲು ಮೊ
26. ಯಂತೀ ಚತುನೀಮೆಯೊಳಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ
27.

Transliteration

1. śrī Gaṇādhī-
2. patayē namaḥ
3. śrī Naṃjumaḍa liṃ-
4. gayeṃ namaḥ śrī Nā-
5. rasimha sāmīya-
6. vara padave gatiḥ
7. śubham astu
8. svasti śrī vijayād-bhūdaya Śālivāhana śa-
9. ka varuṣa 1594 saṃ
10. du baḥa Paridhāvi saṃvatsara
11. . . śrīmad-rājādhirāja rāja-parameśvara . .
12. Maisūra saṃsthānada
13.

14. Narasarāja vaḍeyarava
15. Foreyaṁṇaiyanavara kumāra
16. thuvī-rājyaṁ geyutiha
17. vaḷiya nā
18. miyavara saṁnidhiyallu
19. bhōjana māḍuva brāhmaṇa
20. kaḍeya maḡu
21. Chanahaliya grāma 1 ā sa
22. kaunāṭi śilā-pratiśṭheyaṁṇū māḍi
23. tu sūneya vivara
24. maṁchada gāḷa . saṁ
25. allimdaṁ teṁkalu mo
26. yimṭi chatusūmeyoḷaḡuḷa nidhi nūkshēpa
27.

Note

The right portion of this record has been worn out very much and cannot be read. It seems to register the grant of a village probably Manahanahalli for feeding Brahmins in some temple. It gives the usual title of the Mysore kings and mentions incidentally Narasarāja Oḍeyar, but the king to whose reign it belongs cannot be made out. Judging from the date which is given as ś. 1594 it must be a record belonging to the reign of Doḍḍa Dēva Rāja Voḍeyar. The details of the date are lost except for the śaka year 1594 and the name of the cyclic year Paridhāvi. This year corresponds to 1672 A.D.

27

In the ruined site of the becharak village Bommana halli, Maḷavalli hobli, on a stone standing near the banian tree.

Size 3'6" × 2'10"

ಮಳವಳ್ಳಿ ಹೋಬಳಿ. ಧನಗೂರು ಗ್ರಾಮದ ದಾಖಲೆ ಬೊಮ್ಮನಹಳ್ಳಿ ಬೊಡ್ಡಿಯ ಪಾಳು ನಿವೇಶನದಲ್ಲಿ ಅಲದ ಮರದ ಹತ್ತಿರ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩'೬"×೨'೧೦"

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶ್ರೀ
2. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಚಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
3. ಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ|| ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವ
4. ರುಷ ೧೪೬೩ ನಂದು ವರ್ತಮಾನವಾದ ಪ್ಲವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಬುಧವಾರದಲು
ಶ್ರೀಮನ್ನಹಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಅಚ್ಯುತ ರಾಯ ಮಹಾ

6. ರಾಯ . ಸುಖದಿಂ ವಿದ್ಯಾನಗರಿಯಲು ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೈಲುತ್ತಿರಲು ಶ್ರೀಮತು ಆ
7. ಲುಗೋಡ ರಾಜ್ಯಾಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಸೇನಾಸಮುದ್ರಪಾಲನ ಗಜಸಿಂಹ [.ಕುಮಾ]
8. ರ ವಿರಪ್ಪವಡೆಯರ ಕುಮಾರನು ಅಚ್ಚುತರಾಯ ವಿರಣ ವಡೆಯರು . . .
9. ಸಾಧಿಪನವರ ಮಗ ಚಕ ಸಾಧಿಪನವರಿಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ
10. ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರು ಉಂಬಳಿಯಾಗಿ
11. ಪಾಲಿಸಿದ ತಲಕಾಡ ನೀಮೆಗೆ ಸಲುವ ದನುಗೂರ ಸ್ತಳದೊಳಗಣ ಬೊಮ್ಮನಹಳ
12. ಯ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ
13. ಸಲುವ ಚತುಸ್ತೀಮಯೊಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ
14. ಮಿ ನಿಧ್ಧ ಸಾಧ್ಯವೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯ ಸಹ
15. ನೀಲು ನಿಮ ಪುತ್ರ ಪೌತ್ರ ಪರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷ
16. ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿಯೆಂದು ಕೊ
17. ಟ ಗ್ರಾಮಗೊಡಗೆಯ ಶಿಲಾಶಾಸನ || ದಾನಪಾಲನೆಯೋರ್ಮಾಧೈ ದಾನಾ
18. ಧೈಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ
19. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಕಾರೇಣ
20. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ಪಾ ಯೋಹರೇತಿ ವಸುಂಧ
21. ರಾ ಪಷ್ಪಿರ್ಪರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಪಾಯತೇಕ್ರಿಮಿಃ || ಶ್ರೀ

Transliteration

1. śrī Gaṇādhīpatayē namaḥ śrī
2. namaḥ-tumga śiraś-chumbi chandra-chāmara-chāravē trailōkya
nagarāram-
3. bha mūla-stambhāya Sambhavē || svasti śrī Jayābhyudaya Śālivāhana
śaka va-
4. rusha 1463 saṁdu varttamānav-āda Plavasamvatsarada Phālguna su 1
Budhavāradaḥ śrīman mahā-
5. rājādhirāja rāja-paramēśvara śrī Vīra-pratāpa śrī Vīra Achchuta
rāya mahā
6. rāya . sukhadim Vidyānagarīyalu prithvi rājyaṁ gaiūttiralu
śrīmatu Ā-
7. lūgōḍa rājyādhīpati śrīman Mahāsēnāsamudrapālana Gaja simha . . .
8. ra Vīrappa vaḍeyara kumārana Achchutarāya Vīraṇa vaḍeyaru . . .
9. Sādhipanavara maga Chika Sādhipanavarige
umbaliyāgi koṭa
10. śilā śāsanada kramav emtemdare namage rāyaru umbaliyāgi
11. pālīsida Talakāḍa simege saluva Danugūra taladolaḡaṇa Bommana haḷi-
12. ya grāmavanu nimage sarvva mānyavāgi pālī-sidevāgi ā grāmaka
13. saluva chatuḥ-simey-olaḡāda nidhi nikshēpa jala-pāshāṇa akshīṇi āḡā-
14. mi siddha sādhyav-emba aḥṣṭa-bhōga-tējī svāmya saha
15. nūi nimma putra-pautra-parampareyāgi ā-chandrārka-

16. sthāyiyāgi sukhadiṃ anubhavisikoṃḍu bahiriyemḍu ko-
17. ṭa grāma-goḍageya śilā-śāsanaḥ dāna pālanayōr-madhye dānā-
18. chhīēyōnupālanam dānāt svargam avāpnōti pālanād achchutam padam
19. sva-dattā dviguṇam puṇyam paradattānupālanam paradattāpahārēṇa
20. sva-dattam nishphalam bhavēt' svadattam paradattam vā yoharēti
vasumḍha-
21. rā shashṭir varsha sahasrāṇi viśṭāyām jāyatē krimiḥ ḥ śrī

Translation

Obeisance to Gaṇādhpati. Obeisance to Śambhu beautiful with the fly-flap, the moon touching his lofty head, the foundation pillar of the city of the three worlds :

Be it well. 1463 years of the victorious Śālivāhana era having past and the year Plava being current, on Wednesday the 1st of the bright half of Phālguna :

While the illustrious mahārājādhirāja rājaparamēśvara śrī Vīra-pratāpa śrī Vīra Achchutarāya mahārāya was ruling the kingdom of earth with happiness in Vidyānagari :

The illustrious ruler of Ālugōd kingdom, protector of ocean, viz, the huge army Achchutarāya-Vīraṇa Vaḍeya, son of Virappa Vaḍeya (himself) son of Gajasimha, granted as an umbali to Chika Sādhipa, son of Sādhipa, thus :

“As we have granted to you as a sarvamānya the village Bommanahalli in Danugūra staḷa belonging to Talakāḍa sīme which had been granted to us as an umbali by the king, you may enjoy in succession, with your sons and grandsons in happiness within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, etc., as long as the moon and sun endure.” Thus is the śilāśāsana of the grant of the village.

Usual imprecatory verses :

Note

This record like the one at Halasahalli, (See No. 33) belongs to the reign of Achyuta Rāya, the Vijayanagar ruler and registers the grant of the village of Bommanahalli in Dhanugūr Sthala in the Talakāḍu sīme, with all the usual rights as a tax free grāmagodage to Chikka Sādhipa son of Sādhipa, made by Achchutarāya Virāṇa Vaḍeya, son of Virappa Vaḍeya. Achchutarāya Virāṇa Vaḍeya who was the chief of Ālgod and the Talakāḍu sīme had these territories conferred on him by the king. The date of the present record corresponds to Wednesday, 15th February 1542 A. D.

At Chandahalli, Malavalli hobli, on a stone lying in front of the Basavēśvara temple.

Size: 5'×2'6"

ಅದೇ ಮಳವಳ್ಳಿ ಹೋಬಳಿ ಚಂದಹಳ್ಳಿಯಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೫'×೨'೬"

(ಮೇಲ್ಭಾಗ ಒಡೆದು ಹೋಗಿದೆ.)

ಮುಂಭಾಗ—

1. ಪಂಚಮಿ ಆದಿವಾರದಂ
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ದಾ
3. ಯರ ಅಧಿಕಾರಿ ಕಾಳಾಂಚಿಯ ಗುಂಮಂಣನ
4. ರಾಜರಾಜಪುರದ ಏಳುಪುರ ಪಂಚಮತ ನಖರ
5. ಯೊತ್ತ ಸಮೆಯ ಎಡೆಯ ಸಮೆಯವುಂ ತಳಕಾಡ
6. ಯಸ್ತಾಪತಿ ಮರಿಯಂಣನವರ ಮಕ್ಕಳು ನಾಗಪಂದ
7. ಣ್ಣನವರ ಮಗ ಲಂಕಪ್ಪನುಂ ಆ ಚಂದಹಳ್ಳಿ ಮಾಚಂ
8. ಯ ಗೌಂಡ ಮಂಚೇಗೌಂಡನ ಮಗ ಚಾಕಗೌಂಡ ಮಾರಗೌಂಡನ
9. ಂಡ ಯಿವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗೌಂಡಗಳುಂ ಚಂದಹ
10. ಯಿಂ ಮೂಡಲು ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಆ ಪಟ್ಟಣಸ್ವಾಮಿಗಳು
11. ಯ ನಾಯ್ಕನ ಮಗ ತಮ್ಮಿ ಸೆಟ್ಟಿ ಮಾದಿ ಸೆಟ್ಟಿಯರ ಮಗ ಮಾಧವದಾ
12. ಚಂಡಿ ಸೆಟ್ಟಿಯರ ಮಗ ಅಲ್ಲಸೆಟ್ಟಿಯರು ಬೋಕಿ ಸೆಟ್ಟಿಯರ ಮಗ ಹತ್ತಿ ಸೆಟ್ಟಿ
13. ಯಂತೀ ನಾಲ್ವರಗೆಯುಂ ಪೊಡಂಬಟ್ಟು ಯ ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಕೊಟ್ಟು ನಿ
14. ಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಯೀ ಶಾಸನ ಬರದ ದಿನಂ ಮೊದಲಾಗಿ ಪೊಂದು
15. ವರುಷ ಅನಿಮಣ ಮಾನ್ಯವೆರಡನೆಯ ವರುಷ ಪರಿಯಂತರ ಬಿಡಿನಲು ಮುಟ್ಟಿ
16. ಅಪೂರ್ವಾಯವನು ಬಂದಡೆ ಮುಂದಾನು ಅಲ್ಲಂದಂ ಮೇಲೆ ಬೀಡಿನಲು ಹೋದ
17. ಗಳಿಗೆ ತೆತ್ತು ಮನ . . . ಎನತು . . . ಆ ದವ್ಮಾರ್ . . . ವರು . . . ದಿಂದ ಮೇ
18. ಮನೆಗೆ ಎರಡು ಹಣಮಂ ತ್ತೆತ್ತುತ್ತ ಬಹರು ಆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ನಾಲ್ಕು ಮಂ ಮಾನ್ಯ

(ಹಿಂಭಾಗ ಪೂರ್ತಿ ಸೆವೆದು ಹೋಗಿದೆ.)

Transliteration

(The top portion is broken)

Front—

1. pañcāmi Adivāradan
2. śrīmanumabāpradhānam dā
3. yara adhikāri Kālāñchiya Guṇṇamṇṇana
4. Rāja-Rājapurada Eḷupurada pañchamaṭha nakhara
5. yotta sameya eḍeya sameyavunṇi Talakāḍa
6. yastāpati Mariyaṇṇanavara makkaḷu Nāgapaṇi da

7. . . mṇṇanavara maga Lamkappanum ā Chamdahalḷi Mācham . .
8. . . ya gaumḍa Maṇchēgaumḍana maga Chākagaumḍa Māragaumḍana.
9. . . mḍa yivar olaḡāda sainasta praje gaumḍagaḷum Chamdaha . .
10. . . yim mūḍalu paṭṭanava māḍuvamṭāgi ā Paṭṭana-svāmigaḷu . .
11. . ya nāykana maga Tammi seṭṭi Mādisēṭṭiyara maga Mādhava Dā . .
12. . . Chamḍi Seṭṭiyara maga Alla Seṭṭiyaru Bōki Seṭṭiyara maga Hati
Seṭṭi
13. yimti nālvarageyūm voḍambattu yi paṭṭanava māḍuvamṭāgi koṭṭa si-
14. lā śāsanaḍa kramav emṭemḍade yī śāsana barada ḍinaṃ modal āgi voṃḍu
15. varusha ānimaṇa mānyav eradaneya varusha pariyamṭara biḍinalu muṭṭi
16. apūrbāyavanū bamḍade muṃḍānu allimḍam mēle biḍinalu hōḍa . .
17. gaḷage tettu mana . . . , enaṭu ā dhamma . . . varu
. . . . ḍimḍa mē .
18. manege eraḍu haṇamaṇi tterutta baharu ā paṭṭana svāmigaḷa nālkuṃaṇi
mānya .

(The back side of the stone has been completely effaced)

Note

The top portion of the slab on which the present record is inscribed is broken and lost. The record has also been very much worn out on both sides and the letters cannot be read. It states that the officer Kālānchi Gummaṇṇā, the seven puras, five maṭhas, merchants and all the prajegaudugaḷ (several named) of Talakāḍu *alias* Rājarājapura, gave a śāsana embodying certain concessions to four paṭṭanasvāmis—Tammi seṭṭi, Mādhava . . . Alla seṭṭi and Hatiseṭṭi—for founding a new town to the east of Chandahalḷi. For one year from the date of inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thence forward two haṇas for every house. The details of the date are lost except for the tithi—panchami and the week day Ādivāra. The record appears to belong to about the 14th century A.D. paleographically.

29

At Gaḍagere, Gaḍagere hobli. on a stone in the field to the east of the village.

Size: 8'×2'

ಗೌಡಗರೆ ಹೋಬಳಿ ಗೌಡಗರೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೮'×೨'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ತ್ರಯಂ ಶ್ರೀ . ದ್ವೀ
- .. ವಲ್ಲಭಂ ಪುರವರಾಧೀಶ್ವರ ಮೈಸರ ದ್ವಾ
- 3 ರಾವತಿ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ

4. ಕುಲಾಂಬರ್ದ್ವಿಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾ
5. ಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪ
6. ರೊಳುಗಂಡ ಗಂಡಭೇರುಂಡ ಕದನ ಪ್ರಚಂಡ ನೇ
7. ಕಾಂಗವೀರ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲ
8. ದಂಕರಾಮ ಮೈರೀಭ ಕಂಠೀರವಂ ಯಿಂಮ ಮ
9. ಗರ ನಿರ್ಮುಳ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ
10. ಪಾಂಡ್ಯಕುಲ ಸಮುದ್ಧರಣ ನಿ
11. ಸಂಕಸ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ
12. ಶ್ರೀ ವೀರ ಸೋಮೇಶ್ವರದೇವರಸರು ಶ್ರೀ ಕಾಳೇ
13. ಪ್ಸರ . ಪೇಕದ ಗವುಡಗೆಯಲು ಪ
14. ಟ್ಟಣ ಸಾಮಿಗಳು ಮಯಿದ ಸೆಟಿಯ
15. ತಂಮ ತಿವಡಿಪೆಟ್ಟಿ ಕೇತಿಸೆಟ್ಟಿ ಬೂ
16. ತಿಸೆಟ್ಟಿ ನಿವರಾತ್ರಿಯ ಕಂಗಾಟ ಸೆಟ್ಟಿ ವರಾ
17. ಮ ತಂಮ ಮನಣತಮ್ಮ ಪೊಳಗಾದ
18. ಪಟ್ಟಣ ಸಾಮಿಗಳಿಗೆ ಗೊಟ್ಟ ದೇವಮಾನ್ಯ ಸಕವ
19. ರಿಸ ೧೧೭೫ನೆ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಫಾ
20. ಲ್ಗುಣ ಸು ೫ ಬುಧವಾರದಲ್ಲು ಪಟ್ಟಣ ಪಾಮಿ
21. ಗಳ ಕುಂಬಗೆಯಲು ಸಲ
22. ಗೆ ಎರಡು ದೇವಗೆಯಲು ಸಲಗೆ ಎರ
23. ಡು ಅಂತು ಸ ೪|| ಊರಿಂದ ಬಡಗಲು ಬೆ
24. ದ್ದಲು ಎರಡು ಸ ೮ ||೦ ಎಂಟು ಮಾಮ
25. ಕಂನ್ಯವ ಕಳದು ಮನೆಗೆ ಎಳೆ ಪಣವೆರಡ ಗೊಟ್ಟು
26. ಗವಡಗೆಯ ವುಳಿಯ . . . ಸೆಟ್ಟಿಗೆ . . .
27. ಣ . . . ತಮ್ಮಂ
28. ಯಂಬುಧಿ
29. ಪುದು ಶ್ರೀ ಶ್ರೀ
30. ಲ ಮ

Transliteration

1. śrī svasti samasta bhuvanāśrayam śrī [pri]thvī-
2. vallabham puravarādhīśvara maisara Dvā-
3. rāvatī puravarādhīśvara Yādava
4. kulāmbara dvimaṇi sarvjña chūḍā-
5. maṇi male-rāja-rāja Malapa-
6. roḷu-gaṇḍa gaṇḍa-bhēruṇḍa kadana-prachamḍan ē-
7. kāṅga-vīra Sanivāra-siddhi Giridurggamalla chala-
8. daṇḍika-rāma vairībha-kamṭhīravam yimamama-

9. gara nirmuḷa Chōḷa-rājya-pratishṭhā-
chāryya
10. Pāṇḍya-kula-samuddharapa ni-
11. samka-pratāpa-chakravarti Hoyisaṇa
12. śrī Vīra-Sōmēśvara dēvarasaru śrī Kālālē-
13. shvara . shēkada Gavuḍageṇeyalu pa-
14. tṭaṇa sāmigaḷu Mayida seṭṭiya
15. tamma Tivaḍi Seṭṭi Kēti-seṭṭi Bū-
16. ti-seṭṭi Sivarātriya Kangāti seṭṭi Varā-
17. ma-taṇṇa Masaṇi-tamma volagāda
18. paṭṭaṇa sāmigalige goṭṭa dēva-mānya saka va-
19. risa 1175 ne Paridhāvi samvatsarada Phā-
20. lguṇa su 5 Budhavāradallu Paṭṭaṇa shāmi-
21. gaḷa Kumbageṇeyalu sala-
22. ge eraḍu Dēvageṇeyalu salage era-
23. ḍu aṇṭu sa 4^{ll} ūrimda baḍagalu be-
24. dḍalu eraḍu sa 8 o^{ll}o' eṇṭu māmā-
25. kaṇṇyava kaḷadu manege eḷaṇu paṇav-
eraḍa goṭṭu
26. Gavadaḡere vuḷiya . . . seṭṭige . . .
27. ṇa . . . tammaṇi
28. yambudhi
29. vudu śrī śrī
30. la ma

Translation

Be it well, the refuge of all the worlds, lord of the goddess of prosperity and earth, boon lord of the city of Dvārāvati, sun in the sky of Yādavakula, a crest-jewel of omniscience, king over the Male-chiefs, punisher of the Malepas, gaṇḍa-bhēruṇḍa, terrible in battle, single warrior, Śanivārasiddhi, wrestler of the hillforts, Rāma in firmness of character, lion to elephants: his enemies, destroyer of the Maḡaras, establisher of the Chōḷa kingdom, upholder of the Pāṇḍya race, the fearless, mighty emperor Hoyisaṇa śrī Vīra Sōmēśvara dēva granted dēvamānya to the paṭṭaṇa svāmis Tivaḍi seṭṭi younger brother of Mayida seṭi, Kēti seṭṭi, Būti seṭṭi, Sivarātri Kangāti seṭṭi, Varāma-tamma, Masaṇi-tamma and others on Wednesday the 5th of the bright half of Phālgua in the cyclic year Paridhāvi corresponding to the Śaka year 1175, two salages of land below the tank Kumbageṇeyalu and two salages below the tank Dēvageṇeyalu: thus four salages. Dry lands to the north of the village eight salages. After deducting the māmakanya and paying two paṇas for the house. (the rest is worn out).

Note

The record belongs to the reign of the Hoysala king Vira Sōmēśvara and registers a grant made by the king himself to the Paṭṭaṇasvāmis of Gaudugere. Since the grant is a grant to god (dōvamānya), the Paṭṭaṇa svāmis appear to have received the grant on behalf of the temple probably of Kālālēśvara mentioned in the record. Masaṇitamma, one of the Paṭṭaṇa svāmis mentioned in the record might be the same as the famous sculptor who carved some of the wall images of the Kēśava temple at Sōmanathpur.

The details of the date given, are ś1175 Paridhāvi sam. Phālguna śu. 5 Budhāvāra. But Paridhāvi falls in the śaka year 1174 and taking this as correct the details of the date would correspond to 4th February 1253 A. D. a Tuesday and not Wednesday as stated in the record.

30

At Hullahalli, Gaudagere hobli, on a stone in Kenchegauda's field.

Size : 3'6" × 2'

ಅದೇ ಗೌಡಗೌಡರ ಹೋಬಳಿ, ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆಂಚೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೩'೬" × ೨'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಲ್ಲಾಲೇ
2. ಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾ
3. ಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ
4. ಹೊಯ್ಸಳ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು
5. ಶ್ರೀತುವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯಲು ಸಕ
6. ವರ್ಷ ೧೦೯೩ ಕರ ಸಂವತ್ಸರ ಜೇ
7. ಪ್ಪ ಸುಧ ೧೧ ಸನಿವಾರ ಕೆಳಲೆ ನಾಡ
8. ಅಂತರವಳ್ಳಿ ಮಂಚೆಗವುಂಡರ
9. ಅಲಗಾವುಂಡನ ಮಗಂ ಸಾಲ
10. ಗಾವುಂಡಂ ತುಲುಪರಿವಲ್ಲ ಕಾ
11. ದಿ ಸ್ವರ್ಗಸ್ತ ನಾಡಂ ಸಾಲಗಾ
12. ವುಂಡನ ಮಗಂ ಕೇತಿಗಾ
13. ವುಂಡ ಈ ಕಲ್ಲ

(ಮುಂದೆ ಕಲ್ಲುಬಡೆದು ಹೋಗಿ).

Transliteration

1. svasti śrīman mahāmamḷalē-
2. svara tribhuvana-malla Talakā-

3. du-gomḍa bhujabaḷa-vīragaṅga
4. Hoysaḷa śrī-Nārasimha dēvaru
5. prituvī rājyaṁ geyyalu saka
6. varsha 1093 Kara samvatsara Jē-
7. shṭa sudha 11 Sanivāra Keḷale nāḍa
8. Amtaravalli Mamche gavumḍara
9. Ālagāvumḍana magam Sāla-
10. gāvumḍam tuṅu-parivalli kā-
11. di svargastan ādam Sālagā-
12. vumḍana magam Kētigā-
13. vumḍa ī kalla

(Further portion is broken)

Translation

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvana malla, conqueror of Talakāḍu, bhujabaḷa Viragaṅga Hoysaḷa śrī Nārasimha dēva was ruling the kingdom of earth :

On Saturday the 11th of the bright half of Jēshṭha in the year Kara, 1093 śaka year :

Sālagāvumḍa, son of Ālagāvumḍa (himself son of) of Manchegavumḍa of Antaravalli fought in a cattle raid and attained heaven.

Sālagāvumḍa's son Kētigāvumḍa got this stone [set up.]

Note

This is a viragal belonging to the reign of the Hoysaḷa king Narasimha I and records the death, during cattle raid, of Sālagāvumḍa, son of Ālagāvumḍa himself son of Manchegavumḍa. The details of the date, viz., ś. 1093 Kara sam. Jēshṭha śu. 11 Sanivāra correspond to 17th May 1171 A. D., a Monday and not Saturday as stated in the record.

31

At the same Hullahalli village, Gaṇḍagere holli, on a viragal standing to the north of the Ānjanēya temple.

ಅದೇ ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ, ಅಂಜನೇಯನ ಹೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ವಿರಗಲ್ಲು.

1. ಸೃಷ್ಟಿ ಸಮವರುನ ೧೩೦೯ ನ
2. ದವು ಪ್ರಭವ ಸಂಚರದ
3. ಕಾರ್ತಿಕ ಬ ೨ ಸೋದಂದು ಆ
4. ಹಳೆಯ ಸೋಮನಾಥ ಗುಡ

5. ನ ಮೊಗ . . . ಬಳಗಲಗ್ಗೆ
6. ತಂನ ನವರ
7. ಬದಾಗಿ ಬಹಳ ಚಲಂ ಮಾಡಿ
8. ಹೊಯಿದ
9. ವ ವರಿಸದ ಗುಡ . . .
10. ಗೆಯ್ದ ವಿರಗಲ . ಯ
11. ಳವರು ನಾಯಿ

Transliteration

1. svasti sakha varusa 1309 sa-
2. mdavu Prabhava samohcharada
3. Kārttika ba 2 Sō damdu ā
4. haliyam Sōmanātha gauḍa-
5. na moga . . . olagaligge
6. tamnavara
7. badāgi bahala chalam mādi
- 8 hoyida
9. va varisada guḍa . . .
10. geyda vīragala . ya
11. ḷidavaru nāyi

Note

Only the first two lines which contain some details about the date have been published as Maḷavaḷḷi 53 in E. C. Volume III. The record contains about twelve lines and an attempt has been made here to read as much as possible.

This is a vīragal set up in memory of Sōmanātha gauḍa's son, whose name is lost. He is stated to have fought valiantly, and fell. The details of the date. viz., 1309 Prabhava sam. Kārttika ba. 2 Sō. answers to 29th October 1387 A.D., a Tuesday and not Monday as stated in the record.

32

At Naḍagalpura, same Gauḍagere hobli, on a stone standing to the south of Basavēśvara temple.

Size: 3'6"×2'6"

ಅದೇ ಗಾಡಗರೆ ಹೋಬಳಿ ನಡಗಲ್ ಪುರದಲ್ಲ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೩'೬"×೨'೬"

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಪ್ರಮಾದಿ ಸಂವತ್ಸರ
2. ದ ಮೈಸಾಖ ಬ ೧ ಬ್ರಿ ಶ್ರೀಮತು

3. ತಳಕಾಡ ರಾಜರಾಜಪುರ ಏಳು
4. ಪುರ ಪಂಚಮುಖದ ಸ್ತಾನಾಪತಿ ಪದ್ಮ
5. ದೇವಂಣ ಗಂಗಂಣನವರು ದಕ್ಷಿಣ ಸೋಮೇಶ್ವ
6. ರ ದೇವರ ದೇವದಾನದ ಕೊರಟಹಳಿಯ ಗ್ರಾಮ
7. ಯಿದಕ ದ ತಿಪ್ಪಯ್ಯ ಕೊಟ ಸಾಸ
8. ನದ ಕ್ರಮವೆಂತೆಂದರೆ . . . ಪುರದ . ಮೊದ
9. ಲಿರುವ
10. . . . ಯೊಳಗೆ ಕೊಡಗೆ ದಕ್ಷಿಣ
11. . . . ದೇವರ ದೇವದಾನದ
12. ಬೀರೆಯ ಗಾಂಧನ ಕೊಡಗಿ
13. ಯಿಪ್ಪನುಳಿವ ಆ ಹರದ ನಾಯ್ಕ
14. ನ ಹಳಿಯಲುಳ ಗದ್ದೆ ಬೆದಲನಂ ಆಗು
15. ಮಾಡಿಕೊಂಡು ಎಂದೆಂದಿಗಂ ಧಾರಾ
16. ಪೂರ್ವಕವಾಗಿ ತೆಲು ನಿದಾಯ ಗ ೩೩ ಯಿ
17. ಧಜಿಂದಂ ಮೇಲೆ ಆರ್ ಅಳುಹು ಅಂನಾ
18. ಯ ದೋರಸಮುದ್ರದಲ್ಲ ಹುಟ್ಟಿದ
19. ಯ ತಳಕಾಡಲ್ಲಿ ಹುಟ್ಟಿದ ಅಕ್ಷಯ
20. ನಾಡ
21. ತಪ್ಪು ತಪ್ಪಡಿ ದಂಡ ಪುಂಡಿಗೆ ಬರದು ಅವೂ
22. ರ ಲ್ಲ ನೆಟುಕೊಂಡು
23. ಸಾ . ವರು
24. ಅಂಣ್ಣನೊಡವೆ ತಂಪುಂಗೆ ತಂಪುನೊ
25. ಡವೆ ಅಂಣ್ಣಂಗೆ ಆರುವಿಲ್ಲದಿದ್ದೊಡೆ ಅವ
26. ರತ ನೊಂಪು ಸಂಪಂದಕೆ ಸಲುವುದು ಕೆ
27. ಹೆ ನವಾಲೆಯಕೆ ಸಲುವುದು
28. ಬಿನಕ ಮುಂ
29. ಯಿ ಕಾಸನವ ತ
30.

ಹಿಂಭಾಗ--

31. ತಪ್ಪಿದರೆ ಗಂಗೆಯ ತಡಿಯಲಿ
32. ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ ಹೋ
33. ಹರು ಯ ಆನೆ ತಡಿಯ ಬಡಗಲು
34. . ಜೈದವಿ ಯ ಲಳಗೆ ಆಯ . . .
35. . ಮೂಡಣ ಕಲ್ಲರೆಯ ಆ . . . ದ . . .
36. ಂ ಮೂಡಲು ಮೊಟ ಇಗಲು ಹೇರೊಪ . . .
37. ಗಿ ಬಿಳಿಯ ಗೊಂ . . . ಯ ಹಳ ಅದಕೆ

38. ತೆಂಕಲು ನುಂಕದ ಅದ
 39. ಷುಂ ಪಡುವಲು
 40. . . . ಗಪ್ಪೆ . . . ರ ಕೇತಯ . ಪ
 41. ರದ ತೆಂಮ ಬಲಯ
 (42 ರಿಂದ 50 ನೇ ಪಂಕ್ತಿಯವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 51. ಯಂತಿವರುಭೆಯಾನು ಮತದಿಂ
 52. ಬರದ ನೇನಬೊವ

Transliteration

Front—

1. Śrī Pramādi Saṃvatsara-
2. da Vaisākha ba 1 Bri śrīmatu
3. Talakāḍa Rāja-rājapura ēlu
4. Pura Paṃcha-maṭada stānāpati Padma-
5. Dēvaṃṇa Gaṃgaṃṇanavaru dakshiṇa Sōmēsva-
6. ra dēvara dēva-dānada Korāṭi haḷiya grāma
7. yidaka . . . da Tippayya Koṭa Sāsa-
8. nada Kramav eṇṭemḍare . . Purada . . moda-
9. liruva
10. yolaḡe koḍaḡe dakshiṇa
11. dēvara dēva-dānada
12. Bīreya gaumḍana koḍaḡi
13. yishtaṇ uliṇa ā Hīrada nāyka-
14. na haḷiyal ulā ḡadde bedaiaṇaṃ āḡu
15. māḍikomḍu emḍemḍigaṃ dhārā-
16. pūrvakavāḡi teṇṇu sidāya ḡa 33 yi-
17. dhaṇḍam mēle āṇ aluhu aṇṇyā-
18. ya Dōrasamudradalli huṭṭida
19. ya Talakāḍalli huṭṭida akshaya
20. nāḍa
21. tappu tavuḍi ḍamḍa vuṃḍige baradu ā vū-
22. ra lla neṭukomḍu
23. sā . . . varu
24. aṇṇan-oḍave taṃmaṃḡe taṃṇan-o-
25. ḍave aṇṇaṃḡe āruv-illad-irddade ava-
26. rata somṇṇu-saṃṇaṃḍake saluvudu ke-
27. ṇe Sivāleyake saluvudu
28. biṇṇaṇaṃ
29. yi sāsanaṇa ta
30.

Back side—

31. tappidare Gamgeya taḍiyali
 32. kavileya koṇḍa pāpake hō-
 33. haru . . . ya āne taḍiya baḍagalu
 34. . bbedavi . . ya olaḡe āya . la . . .
 35. . mūḍaṇa kallareya ā . . da . . .
 36. m mūḍalu moraigalu hērobe . .
 37. gi biḷiya goṇ . ya haḷa adake
 38. teṇkalu suṇkada ada
 39. ḡiṇ paḍuvalu
 40. . . gaḷde . . ra Kētaya . pu-
 41. rada taṇṇa baliya
- (Lines 42 to 50 have become completely effaced)
51. yim̐t ivarubheyānu matadiṇ
 52. barada sēnabōva

Note

This record contains fifty-two lines but only the first six lines have been published in E. C. Vol. III as Malavalli 57. The major portion of the record is now read and published here. It appears to record that the seven Puras and Padmadēvaṇṇa Ganganna, the sthānāpati of the five maṭhas, of Talakaḍu-Rājarājapura granted the village Haradanāykanahaḷi, (?) a hamlet of Koraṭihaḷi which was a dēvadāna of the god Dakṣiṇa-Sōmēśvara, on the condition that the grantee should pay annually 33 gadyāṇas. He was also authorised to levy certain taxes named. Then follows the statement that the property of the elder brother should go to the younger, that of the younger to the elder and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple. A similar statement has been made in a previous inscription (see inscription No. 20) where it has further been stated that the property of the father-in-law should go to the son-in-law and that of the son-in-law to the father-in-law.

The record is not dated in the saka year. Since the characters appear to belong to about the 16th century A. D., the details of the given date, *viz.*, Pramādi sam. Vaiśākha ba 1 Bri. might correspond to Thursday the 25th April 1510 A. D.

It is significant that Talakaḍu was still called Rājarājapura even during the 16th century. A. D.

At Halasahalli, Gaudagere hobli, on a stone north of Māriguḍi.

Size : 4' × 3'

ಗಾಡಗೇರೆ ಹೋಬಳಿ ಹಲಸಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಾರಿಗುಡಿಯ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೪' × ೩'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಭಾಯ ಸಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೯ ಸಂಧ್ಯಾವ
- 3 ತ್ತಮಾನವಾದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೩ ಅದಿವಾರದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
- 4 ಧಿರಾಜ ರಾಜಪರಮೇಸ್ವರ ಶ್ರೀ ವಿರಪ್ರತಾಪ ಶ್ರೀವೀರ ಅಚ್ಚುತರಾಯ ಮಹಾರಾಯರು ವಿದ್ಯಾ
- 5 ನಗರಿಯ ನಿಂಹಾಸನದಲ್ಲಿ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯುಉತ್ತರಲು ಶ್ರೀ ಅಲುಗೋಡರಾಜ್ಯಾ
- 6 ಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಸೇನಾ ಸಮುದ್ರಪಾಳ ಗಜಸಿಂಹ ಕೊಮಾರ ವೀರಪ್ಪವಡೆಯರ ಕೊ
- 7 ಮಾರನು ಅಚ್ಚುತರಾಯ ವೀರಣನಾಯಕರು ತಲಕಾಡನಾಡ ಪ್ರಭು ಸಾಧಿಪನವರ ಮಗ
- 8 ಚಿಕ್ಕ ಸಾಧಿಯಪ್ಪನವರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮಕೊಡಿಗೆಯ ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
- 9 ಅಚ್ಚುತರಾಯರು ಉಂಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತಲಕಾಡನೀಮಗೆ ಸಲುವ ದನುಗೂರ ಸ್ಥಳದೊ
- 10 ಳಗಣ ಹಲಸನಹಳಿ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾ
- 11 ಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಸೀಮೆವಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿ ಸಿ
- 12 ಧ್ವ ಸಾಧ್ಯವೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯವನು ಸಹ ಹಲಸಿನಹಳಿಯ ಗ್ರಾಮವನು ನಿಮಗೆ
- 13 ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಆ
- 14 ನುಭವಿಸಿಕೊಂಡು ಬಹಿಯೆಂದು ಕೊಟ್ಟಗ್ರಾಮಕೊಡಿಗೆಯ ಶಿಲಾ ಶಾಸನ
- 15 ದಾನಪಾಲನೆಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ ಮಪಾಪೋತಿ
- 16 ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
- 17 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ
- 18 ವನುಂಧರಾಂ ಪಷ್ಪಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇತ್ರಿಮಿಃ | ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 namas-tumga-sīras-chumbi chandra-chāmara-chāravē trai-lōkya naga-
- 2 ārambha mūla-
- 3 stambhāya Sambhavē | svasti śrī jayābhyudaya Śālivāhana śaka varusha
- 4 1459 samdu va-
- 5 rttamānavāda Hēmaḷambi samvatsara¹ Āshāḍhe śu 3 Ādivāradaḷu śrī-
- 6 mamnn mahārājā-
- 7 dhīrāja-rāja paramēsvara śrī-Vīrapratāpa Śrī Vīra Achchuta rāya mahārā-
- 8 yaru Vidyā-
- 9 nagariya simhāsanaḍalli prithvīrājyaṃ geyiūtiraḷu śrī Alugōḍa rājyā-
- 6 dhipati śrīman mahāsēnā samudra-pāḷa gaḷasimha komāra Vīrappa vaḍe-
- yaru ko-

- 7 mārānu Achchuta rāya Vīraṇa nāyakaru Talakāḍa nāḍa prabhu Sādhipa-
navara maga
- 8 Chikka Sādhiyappanavarige koṭṭa grāma koḍigeya śilā-śāsanaḍa krama-
vemṭ emḍare
- 9 Achchuta rāyaru umbaliyāgi pālisida Talakāḍa sīmege saluva Danugūra
sthaḷado-
- 10 ḷagaṇa Halasanahaḷi grāmavanu nimage sarvvamānyav-āgi pālisidevāgi
ā grā-
- 11 makke saluva chatussīme vaḷagāḍa nidhi-nikshēpa-jala-pāshāṇa-ākshīṇi
āgāmi si-
- 12 ddha sādhyav emba ashta-bhōga-tēja-svāmyavanu saha Halasinahaḷiya
grāmavanu nimage
- 13 nimma putra paūtra parampareyāgi ā-chamḍrārkkā-sthāyiyāgi sukhadiṇ a-
- 14 nubhavisikoṇḍu bahiri yemḍu koṭa grāma-goḍageya śilā śāsana
- 15 dāna-pālanayōr madhyē dānāch-chhrēyōnu-pālanam dānāt svargam
avāpnōti
- 16 pālanād achyutam padam || sva-dattā dviāguṇam puṇyam para-dattā-
nu-pālanam para-
- 17 dattāpahārēṇa sva-dattam nishphalam bhavēt || sva-dattam para-dattam
vā yō harēti
- 18 vasumḍharām shasṭhi varusha sahasrāṇi viṣṭāyām jāyatē krimiḥ || śrī
śrī

Translation

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the foundation pillar of the city of the three worlds.

Be it well. 1459 years of the victorious Śālivāhana era having passed and the year Hēvialambi being current, on Sunday the 3rd of the bright half of Āshāḍha :

While the illustrious mahārājādhirāja, rāja paramēśvara, śrī Virapratāpa śrī vira Achchuta Rāya mahārāya was on the throne of Vidyānagari, ruling the kingdom of earth :

The ruler of Ālagōḍ kingdom, the illustrious protector of ocean-the huge army, Achchutarāya-Vīraṇa nāyaka, son of Vīrappavaḍeya (himself) the son of Gaja-simha granted the stone śāsana of the grant of the village to Chikka Sādhiyappa, son of Sādhipa the prabhu of Talakāḍa nāḍu thus :

“ As we have granted to you as a sarvvamānya the village Halasanahaḷi in Danugūra sthaḷa belonging to Talakāḍa sīme, which had been granted to us by Achchuta Rāya as an umbali, you may enjoy in succession of your sons and grandsons in happiness, within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water

springs, minerals, imperishables, futures, ready income and possibilities for as long as the moon and sun endure."

Usual imprecatory verses : dānapālanayōr madhye, etc, svadattā dvigunam, etc., sva dattam para dattam vā yō harēti, etc.

Note

The record belongs to the reign of the Vijayanagar king Achyutarāya and registers a grant of the village Halasīnahālī in Dhanugūr sthala belonging to Talakāḍu sīme with all the usual rights as a tax-free grant, to Chikka Sādhiyappa, son of Sādhiyappa the Nālpabhu of Talkad. The donor was Achyutarāya-Vīraṇa voḍeya, the chief of Ālgod. The details of the date, viz., ś 1459 Hēmaḷambi sam. Āshāḍha śu 3 Ādivāra answers to Sunday 10th June 1537 A. D. (See also inscription No. 27 supra).

34

At Sasyālapura, Kūligere hobli, on a stone in Bōlēgauda's land to the east of the village.

Size : 4' 7" × 2' 1"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸಸ್ಯಾಲಪುರದಲ್ಲಿ ಪೂರ್ವಕ್ಕೆ ಬೋಳೇಗೌಡನ ಹೊಲದಲ್ಲಿ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ : ೪' ೭" × ೨' ೧"

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂ
2. ಗಾ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನ
3. ಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕ ವರುಷ ೪೭೭೩ ವರುಷ ನಂದ ವರ್ತಮಾನ ವಾ
6. ದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೦ ದಂದು
7. ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
8. ಮೇಶ್ವರ ವೀರಪ್ರತಾಪ ಬಿರಿದೆಂತೆಂಬವ
9. ರ ಗಂಡ ಧರಣೀವರಾಹ ಪಶ್ಚಿಮರಂಗ
10. ಧಾನಿ ಸಿಂಹಾಸನೋಚಿತವಾದ | ಮೈಸೂರ
11. ದೇವರಾಜ ಭೂಪಾಲರವರು ಪ್ರಿಥ್ವೀರಾ
12. ಜ್ಯೋತಿಷಾಶ್ರಮ | ಕಾರ್ಯ ಮಠದ ರ . ದ . . . ಗಂ
13. ಗಾಧರೈಯನು ದರ್ಮ ಪ್ರಸಂಗದ ಸಮಯದಲ್ಲಿ ದೇವರಾಜ
14. ಮಹಾರಾಜರಿಗೆ ಬಿನ್ನಹಂ . . . ದೇವರಾಜ ಬೊಪಾ
15. ರವರು ಕೇಳಿ ಸಂತೋಷದಿಂದಾ ಮಳವಳಿಯ ಸಂಸ್ಥಾನದ ಗಂಗಾ
16. ಧರನು | ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯಂ ಪ್ರತಿಷ್ಠೆಮಾಡಿ ಪಡಿತರ ದೀಪಾ
17. ರಾಧನೆ ಮೊದಲಾಗಿ ಆ ದೇವರಾಜನವರಿಗೆ ಬಿನ್ನಹಂ ಮಾಡಿ

18. ಕೊಳಲಾಗಿ ಮೈಸೂರ ಸಿಂಹಾಸನಕೆ ಸಲುವ ಮಳವಳ್ಳಿ ಸ್ಥಳ
19. ಕೈ ಸಲುವ ಸನಿಯಾಲ ಪುರದ ಗ್ರಾಮ | ಪರಿ
20. ನಾಮ . . . ಯ ಲಿಸಿ
21. ಗೆರೆಯ . . . | ಯೇ ಗ್ರಾಮದ ಚ
22. ತುನ್ನೀಮೆಯ ಕ್ರಮ ಬಂಡೂರಿಂದ ಮೂಡಲು ಮೂದಿಹಳ್ಳಿಯಿಂದಂ ತೆಂಕ
23. ಲು ಸಾಹಳಿಯಿಂದಂ ಪಡುವಲು ಗಾಣೆಗನ ಪುರದಿಂದಂ ಬಡಗಲು ಯಿಂ
24. ತೀ ಚತುನ್ನೀಮೆಯೊಳಗುಳ್ಳ ಸಕಲ ಸುವರ್ಣಾದಾಯ ಸಕಲ ದವನಾದಾಯ
25. ಪಟಣ ಸಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸಹ
26. ಸಕಲ ತಿಥೆ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾ
27. ನು ಪಾಲನಂ ಪರದತ್ತಾಪ ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತು
28. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭೈರೋನು ಪಾಲನಂ | ದಾನಾತ್ಮ್ನ
29. ಗ್ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ಸ್ವದತ್ತಾಂ ಪರದ
30. ತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾಂ | ಪಷ್ಠಿರ್ವ
31. ರಿಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಷಿಃ ||
32.

Transliteration

1. śubham astu śrī Gaṇādhīpatayē namaḥ | namastuṁ -
2. gā śīraś-chaṇḍī chāṇḍra-chāṇḍara chāravē trai-lōkya- na-
3. gar-ārambhā mūla-stambhāya Śaṁbhavē
4. svasti śrī vijeyābhyūdaya Śālivāhana śa-
5. ka varuṣa 475 varuṣa saṁdā varttamānavā-
6. da Paridhāvi saṁvatsarada Kārttika śu 10 daṁdu
7. śrīman mahārājādhi-rāja rāja-para-
8. mēśvara vīra-pratāpa birideṁt-embava-
9. ra gaṇḍa dharaṇī-varāha paśchima Raṁga-
10. dhāni śiṁhāsanāchitavāda Maisūra
11. Dēvarāja bhūpalar avaru prithvi rā-
12. jyaṁ geūturalū | kārya maṭhada ra . . . da . . . Gaṁ-
13. gādharaianu darma-prasaṁgada saṁeyadalli Dēvarāja
14. mahārājāṅge bīṁnnaham Dēvarāja bhūpā .
15. ravaru kēli saṁtōshadinḍa Maḷavāḷiya saṁsthānada Gaṁgā-
16. dharanu | Gaṁgādharaśvara svāmiyaṁ pratishṭhe mādi paḍitaradipā-
17. nādhane modālāgi ā Dēvarājanavarige bīṁnnaham māḍi-
18. koḷālāgi Maisūra śiṁhāsanake saluva Maḷavāḷi sthāḷa-
19. kke saluva Sasiyāla purada grāma pari
20. nāma . . ya lisi
21. gērya | yī grāmada cha-
22. tus-sīmeya krama Baṁḍūrinda mūḍalu Māḍihalliyimḍam temka-

23. lu Sāhaḷiyimdaṃ paḍuvalu Gaṇigana puradiṇdaṃ baḍagalu yim-
24. ti chatuṣ-sīmeyolaḡ-ulla sakala suvarṇādāya sakala dāvasādāya .
25. paṭaṇa sāmīyavara bhaṃḍārakke saha
26. sakala tidhe || sva-dattā dviguṇaṃ puṇyaṃ para dattā-
27. nu-pālanam para dattāpahārēṇa sva-dattam nishphalam bhavētu
28. dāna-pālanayōr madhye dānāchhrēyōnu pālanam | dānāt sva-
29. rgam avāpnōti pālanād achyutam padaṃ | sva-dattam parada-
30. ttām vā yōharēti vasumḍharām | shasṭir-va-
31. risha-sahasrāṇi viśṭāyām jāyatē krimih ||
32.

Translation

May there be good fortune. Obeisance to Gaṇādhipati. Obeisance to Śambhu, beautiful with the fly-flap, that is, the moon touching his lofty head, the foundation pillar for the commencement of the city of the three worlds.

Be it well, 4773 years of the victorious Śālivāhana era having lapsed and the cyclic year Paridhāvi being current, on the tenth day of the bright half of Kārttika ;

While the illustrious mahārājādhirāja rājaparamēśvara virapratāpa champion over the titled, dharanivarāha, worthy occupier of the throne of Paschima rangadhāni, Dēvarāja bhūpāla of Mysore was ruling the kingdom of earth ;

On the request made by Gaṅgādharaīya, manager of the matt, at the time of the discourse on dharma, king Dēvarāja having listened with pleasure (granted) the village Sasyālapura in Maḷavallī sthala belonging to the Maisūru throne, for food offering and perpetual lamp of the god Gaṅgādhārēśvara svāmi consecrated by Gaṅgādhara of Maḷavallī province.

The boundaries of that village: to the east of Baṇḍūr, to the south of Mādihallī, to the west of Sāhaḷlī and to the north of Gaṇiganapura. All the income in gold, all the income in corn, etc., within this boundary (is to be given) to the treasury of the headman of the town.

Then follow the usual imprecatory sentences sva-dattā dviguṇam puṇyam, etc.

Note

This record has been noticed by Mr. Rice as Malavalli No. 38. It has now been revised. The record belongs to the Mysore dynasty, the ruling Prince being Dēvarāja bhūpāla or Chikka Dēvarāja voḍeyar. He is praised as the Mahārājādhirāja rāja paramēśvara, virapratāpa, champion over the titled, dharanivarāha and worthy occupier of the throne of Śrīrangapaṭṭaṇa. The purpose of the record is to grant the village Sasiyāla pura for food offerings, maintenance of lamps, etc., of the god Gaṅgādhārēśvarasvāmi consecrated by one Gaṅgādharaīya of Maḷavallī sthala.

The record is dated in the Kali era though wrongly mentioned as Śaka year. The details of the date 4773 Paridhāvi sam. Kārttika śu 10 answer to Monday 21st October 1672 A. D.

35

At Sasyālapura, Kūligere hobli, on a stone in the inam lands of the Basavēśvara temple.

Size : 3' 6" × 1' 6"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸಸ್ಯಾಲಪುರದಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩' ೬" × ೧' ೬"

1. ಶ್ರೀ ಮತು ಯಿಶ್ವರ ಸಂವ
2. ತ್ಸರದ ಚಯಿತ್ರ ಶು ೧ ಲು ದೇವರ
3. ಸ ಗಲುಡ ಚಿಕ ಸಿದ್ಧಯ ಗಲುಡ
4. ಸಿವಮಯ್ಯ ಗಲುಡ ಸಿದ್ಧಯ್ಯ ಗಲು .
5. ಯಿ ನಲ್ವರು ವೊಪ್ಪಿ
6. ಗೆ ಭಂಡಿವಾಳ ಸೀಮೆ ಹಲಸಿನ ತಾಳ
7. ಹಳ ವೊಳಗಾಗಿ ಕೊಟ್ಟ ಪಟ್ಟೆ
8. ಯಿ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಸೀಮೆಗೆ
9. ಗದೆ ತೋಟ ಮರ ಮಗ್ಗ ವಣ ಕಿಟು
10. ಕುಳ ಸೊನ್ನಾದಾಯ ಸುತ್ತಗುತ್ತಿಗೆ
11. ಯಿ ಯೊಳಗಾಗಿ ಗ ೩ ಪರಕ ತೆತ್ತು
12. ಸುಖದಲು ಯಿಹದು ಚಂಚಗೆ
13. ದ ಹುವಿಯ ಮರಿಯಾದಿಯಲು
14. ಯಿಹರು ಸಾಕ್ಷಿಗಳು ಸಸಲ ಬಜೆ
15. ಯರು ಕಂಮಿಯ ಸಿಂಗಪ್ಪ ಮಂ
16. ಚಲಿಂಗಯ್ಯ ಯಿ ಮರಿಯಾದಿಗ
17. ಮಹಲಿಂಗಯ್ಯನ ಬರಹ

Transliteration

1. śrīmatu Yiśvara saṁva-
2. tsarada Chayitra śu 1 lu Dēvara-
3. sa gaṇḍa Chikka Siddaya gaṇḍa
4. Sivamayya gaṇḍa Sidhayya gau .
5. yi nalvaru voppi
6. ge Bhaṇḍivāḷa sīme Halasina tāḷa
7. haḷa voḷagāgi koṭṭa paṭṭe-
8. ya kramav emṭemṭare ā sīnege

9. gade tōṭa m̄nara maggavaṇa kiru-
10. kuḷa sonnādāya sutra-guttige
11. yi yolāgāgi ga 9 varaha tettu
12. sukhadalu yihadu chimchaga-
13. da huviya mariyādiyalu
14. yiharu sākshigaḷu Sasala oḍe-
15. yaru Kammiya Ningappa Mam-
16. chilimgappa yi mariyādige
17. Mahalingayyana baraha

Translation

On the first of the bright half of the month Chaitra, in the cyclic year Isvara, Dēvarasa gaḍa, Chika Siddayya gaḍa, Sivamayya gaḍa and Siddaya gaḍa,—all the four having agreed—granted Halasina tāla haḷa in the Bhandivāla sīme to . . . thus :

He may enjoy this grant, having paid nine varahas as taxes on wet land, garden, trees, looms, kirukuḷa, income in gold sūtraguttige, etc., and remain within the mariyādi (order) of Chinagada Huvi.

Witnesses : Sasala oḍeya, Kammiya Ningappa, Manchilingayya.

This agreement is written by Mahalingayya.

Note

This inscription, Ml. 39, now revised, appears to belong to about 1517 A. D. and states that Dēvarasa gaḍa, Chikasiddayya gaḍa, Sivannayya gaḍa and Sidhayya gaḍa together made an agreement with someone whose name is lost, and made to him some grant in the village Halasina tālu of Bhandivāla sīme on condition that he should pay nine varahas every year towards certain taxes named. The grant is called a paṭṭe. Then follow the signatures of Sāsala oḍeyar and others. The record was written by Mahalingayya.

36

On a stone to the west of the same Siddhēśvara temple at Boppasandra, Kūligere hobli.

Size : 5' × 2'8"

ಅದೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಪಶ್ಚಿಮದ್ವಾರದ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೫' × ೨'೮"

1. ಶುಭಮಸ್ತು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವ
2. ರ ಶ್ರೀವೀರ ಅಚುತರಾಯ ಮಹಾರಾಯ
3. ರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂ ಗೃಹಾಧಿಪತಿ ಆ ರಾಯರ

4. ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ವಾರಣಾಸಿ ವಿರಪಂಣ ಅ
5. ಯನವರು ಶಕವರುಷ ೧೪೫೯ ಸಂದು ವರ್ತ
6. ಮಾನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಆಶಾ
7. ದ ಸು ೧೨ ಬುಧವಾರದಲು ಮಳವಳಯ ನಾ
8. ರಸಿಂಹ ಹೆಬಾರುವರ ಮಕ್ಕಳು ನಂಜಯ್ಯ
9. ಹೆಬಾರುವರಿಗೆ ಮಳವಳಿ ಸ್ಥಳದ ಬೊಪನ
10. ಮುದ್ರದ ಗ್ರಾಮವ ನುದಕ ಧಾರಾಪೂರ್ವಕ
11. ವಾಗಿ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಮಂಗಳ ಮ
12. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. śubham astu rājādhi-rāja rāja-paramēśva-
2. ra śrī vīra Achuta-rāya mahārāya-
3. ru prithvi-rājyam gaiūtirdalli ā rāyara
4. kāryyake karttar āda Vāraṇāsi Virapaṇṇa a-
5. yan-avaru śaka varusha 1459 saṃdu varta-
6. mānada Hēmaḷambi saṃvatsarada Āśā-
7. da su 12 Budhavāradalu Maḷavaḷiya Nā-
8. rasimha hebāruvara makkaḷu Nanjayya
9. hebāruvarige Maḷavaḷi stalaḍa Bopasa-
10. mudrada grāmavan udaka-dhārā-pūrvaka-
11. vāgi koṭṭa śilā śāsana maṃgaḷa ma-
12. hā śrī śrī śrī

Translation

Be it well. While rājādhirāja rāja-paramēśvara the illustrious vīra-Achyuta rāya mahārāya was ruling the kingdom of earth :

1459 years of the śaka era having passed and the cyclic year Hēmaḷambi being current, on Wednesday the 12th of the bright half of Āshāḍha, the charge'd' affairs of the king, Virapaṇṇa of Vāraṇāsi granted with pouring of water the village Boppa-samudra belonging to Maḷavaḷi sthala to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Maḷavaḷi.—Thus is the stone inscription. Good fortune.

Note

This inscription belongs to the reign of the Vijayanagar king Achyuta Rāya and records the grant of the village Boppasamudra, same as the modern Boppasandra village, where the present record is, to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Maḷavaḷi. The donor Vāraṇāsi Virupanna-ayya is stated in the record to have been the Agent for the affairs of the king.

The details of the date given, viz., ś 1459, Hēmaḷambi sam. Āshāḍha śu. 12 Budhavāra correspond to Wednesday the 30th June 1537 A.D.

At the same village Boppasandra, on a vīragal in front of the chāvaḍi.

ಅದೇ ಜೊಪ್ಪಸಂದ್ರಗ್ರಾಮದಲ್ಲಿ ಚಾವಡಿ ಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮ
2. ಹಾ ಮಂಡಳೇ
3. ಶ್ವರ ತ್ರಿಭುವನ
4. ಮಲ್ಲ ತಳಕಾ
5. ಧ್ವನಂಗಲ ಕೊಯ
6. ತೂರು ಉಚ್ಚಂಗಿ ಪಾ
7. ನುಂಗಲು ಬನ
8. ವಸೆ ನೊಳವಡಿ
9. . . . ಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು
10. ವರ್ಧನ ಹೊಯ್ಸಳ ಮಹಾ ವೀರಗ
11. ಙ್ಗ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವರಸರು
12. ದ್ರದಲು ಸುಕನಂಕಥಾ ವಿನೋ
13. ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯುತ್ತ
14. ಮಿರೆ ಮಳವಳ್ಳಿ
15.

Transliteration.

1. svasti śrīman ma-
2. hā maṇḍalē-
3. śvara tribhuvana-
4. malla Talakā-
5. ḍu Namgali Koya-
6. tūru Uchchangi Pā-
7. nuṅgalu Bana-
8. vase Noḷavaḍi
9. bhujabaḷa Vīra gaṅga Viṣṇu-
10. vardhana-Hoysaḷa mahā vīraga-
11. ṅga śrī Vīra-Ballāḷa dēvarasaru
12. dradalu suka-samkathā-vinō-
13. dadim prithvī-rājyaṃ geyutta-
14. m ire Maḷavalli
15.

Note

The record is on a vīragal and belongs to the reign of the Hoysaḷa king Vīraballāḷa. But the record is incomplete and gives merely the titles of the king

and states that he was ruling the kingdom of earth from Dōrasamudra. All other details about the hero and the date are lost.

38

At the same village Boppasandra, on a pillar in front of the same chāvaḍi.

Size : 3'6"×11"

ಅದೇ ಬೊಪ್ಪಸಂದ್ರಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ : ೩'೬"×೧೧"

- | | |
|-------------------|------------------|
| 1. ಸ್ವಸ್ತಿ | 11. |
| 2. ವಿರ ಬುಕ್ಕ | 12. ಗದ್ದೆ ಖ ೩ ಬೆ |
| 3. ಣ ಒಡೆಯರು | 13. ದ್ದಲು ಕಂ |
| 4. ಪ್ರಥವೀರಾಜ್ಯ | 14. ಭ ೫೦೦ ಇ |
| 5. ಂಗೆಯ್ಯುತ್ತ | 15. ದನು ಅಳಿ |
| 6. ಮಿರೆ ರಿ . ತ್ತದ | 16. ದವರು ಪಾ |
| 7. ತಿಪ್ಪೂರ ಬಂ | 17. ಇಚ್ಛಾ ಮಹಾ |
| 8. . . ಣ್ಣ ಹಿರಿಯ | 18. ನರಕಕ್ಕೆ |
| 9. ಂಣ್ಣ ಹಾದರ | 19. ಹೋಹ ಮಂಗಳ |
| 10. ವಾಗಲ ತೆಲ್ಲರ | 20. ಮಹ ಶ್ರೀ ಶ್ರೀ |

Transliteration

- | | |
|--------------------|---------------------|
| 1. svasti | 11. |
| 2. Vīra Bukka- | 12. gadde kha 3 be- |
| 3. ṇa Oḍeyaru | 13. dḍalu kaṁ- |
| 4. prithavī rājya- | 14. bha 500 i- |
| 5. ṁ geyyutta- | 15. danu aḷi- |
| 6. mire ri . ttaḍa | 16. davaru pa- |
| 7. Tippūra baṁ- | 17. ṇīcha mahā |
| 8. . ṇṇa Hiriya- | 18. narakakke |
| 9. ṁṇṇa Hāḍara- | 19. hōba maṁgaḷa |
| 10. vāgila Teḷḷara | 20. maha śrī śrī |

Translation

Be it well. While Vira Bukkaṇa oḍeya was ruling the kingdom of earth . . . Hiriyaṇṇa of Tippūr [granted] to some one (name lost) of Hādaravāgilu, [? belonging] to Teḷḷa family three khaṇḍugas of wet-land and five hundred kambas of dry land. Whoever destroys this will go to hell of the five great sins. good fortune.

The record belongs to the reign of the Vijayanagar king Virā Bukkanṇa-odeyar or Bukka II. The purpose of the record was to grant certain wet and dry lands to a resident of Hādaravāgilu whose name is lost. The donor was Hiriyanna of Tippūr. The record is not dated. It may belong to about 1405 A.D.

39

At Sāhaḷli, Maḷavalli hobli on a stone to the east of Māriguḍi.

Size : 6'×2'8"

ಅದೇ ಹೋಬಳಿ ಸಾಹಳ್ಳಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಜಗತ್ತೀಕಟ್ಟೆಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೬'×೨'೮"

1.
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ಪರಿಧಾವ ಸಂವತ್ಸರದ ಚಯಿ
3. ತ್ರ ಬ ಖ ಲು ಶ್ರೀ ಕಾಡಲೇಶ್ವರ ದೇವರ ಸ್ಥಾನದ ಅ
4. ಪ್ಪಾಜಪ್ಪಗಳೂ ಆ ಗೌಡಗೇಹಿಯ ಗೌಡು ಪಟ್ಟ
5. ಣ ಸ್ವಾಮಿಗಳೂ ಆ ಗೌಡಗೇಹಿಯ ಕಾಲುವಳ್ಳಿ ಸಾ
6. ವೆ ಹಳ್ಳಿಯನು ಅಂಕಗೌಡನ ಮಗ ಕಾಡಿಲಗೌಡಗಳು
7. . ನಾಣ ಮಾಡುವಂತಾಗಿ ಬಿಟ್ಟ ಗ್ರಾಮದ ಕ್ರಮವೆಂತೆಂದರೆ
8. . . . ಹಳಿಯ ದ ನಾಕು ಮೂಲೆಯಲು
9. ಕಟ್ಟಿ ಲಿಂಗಮುದ್ರೆಯ ಕಲಿಂ . . ಗ ಮನೆಯ ಮುಂದೆ . . . ದ್ವ
10. ಆ ಕ . . ಗ ದಿಂದ . ಹ . . ಆ ಹಳಿಗೆ ಸಲುವ ಕರಜು
11. ಮಿಯ ಗಟ್ಟಲೆ . . . ಅವನು ಅನುಭೋಗಿ
12. ನ ಹದಿಕೆ ಅನ್ಯಾಯ ಸಹಿತ ಕಟ್ಟುಗುತ್ತ
13. ಗೆ ಯಾಗಿಯೆ ಸಂವಧರ ನಿಧಾಯ ಗೆ ೨೫ ಅನ್ಯಾ . .
14. ಲವಾಗಿ . ದ್ರರ ಕಾಣೆಯ ಗ ೫೦ . . ಕಾಣ ಗ ೫ ಅನ್ತೆಯ
15. ಗ ೨೫ ಅಲ್ಲಿಂದಂ ಮೇಲೆ ಪ್ರಮಾದೀಚ ಸಂವ
16. ತ್ವರಂ ಮೊದಲಾಗಿ ಎಂದೆಂದಿಗೆ . . ವರುಷಂ ಪ್ರತಿ . .
17. ವ್ಯಾದಾಯ ಗ ೧೫ ಅನ್ಯಾಯಕೆ ಸಲವಾಗಿ . . . ಕಾ
18. ಣಿಕೆ ಗ ೫ ಗದ್ಯಾಣ ಮೂವತ್ತನೂ ಪೊಂದು ಮ
19. ನೆಯ ಲಿ . ಳಿ ೨ ಹಲೂ ಗ ೧೨ ವರಿಷಂ ಪ್ರತಿ
20. ಕೊಠಾರ . ರ ಹಬ್ಬದಲು ಕೆಹುದು ಬಹ . ಅಂ
21. ಣ್ಣ . ಡೆವರ ಸಲುವುದು . . . ಅಂಣ್ಣ
22. ಟ ಹಲು
23. ಕಳದವರು ದ ಮಹಾಜನಗಳು ಗಾ
24. ಡು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ಸ್ವಹಸ್ತದೊಪ್ಪ ಶ್ರೀ ಕಾಳ

25. ಲೇಶ್ವರ ಶ್ರೀ ಸೋಮನಾಥ

26.

Transliteration

1.
2. svasti śrī Paridhāvi saṁvatsarada Chayi-
3. tra ba 5 lu śrī Kāḍalēśvara dēvara sthānada A-
4. ppājappagaḷū ā Gaudugereya gauḍu paṭṭa-
5. ṇa svāmigaḷū ā Gaudugeṇeya kāluvaḷli Sā-
6. ve haḷḷiyanu Aṁkagaḍana maga Kāḍilagaḍagaḷu
7. . nāṇa māduvaṁtāgi biṭa grāmada kramaveṁtemdare
8. . . . haḷiya da nāku mūleyalu
9. kaṭṭi lingamudreya kaḷiṁ . . . ga maneya mumde . . . ddu
10. ā ka . . . gadimda . . . ha . . . ā haḷige saluva karaju-
11. miya gaṭṭale . . . āvanu anubhōgi
12. na hadike anyāya sahita kaṭṭugutta-
13. gey-āgiye saṁvachhara sidhāya ga 25 anyā .
14. lavāgi . . . drara kāṇiya ga 50 . . . kāṇi ga 5 antu yi
15. ga 25 allimdaṁ mēle pramādīcha saṁva-
16. tsaraṁ modalāgi emdemdinge . . . varuṣaṁ prati . .
17. rrvādāya ga 15 anyāyake salavāgi kā-
18. ṇike ga 5 gadyāṇa mūvattanū vomdu ma-
19. neyali . . . le 2 halū ga 12 varishamprati
20. koṭhāra . . . ra habbadalu kereḍu baha . . . aṁ-
21. ṇna . . . devera saluvudu aṁṇa
22. ra halu
23. kaḷadavaru da mahājanaṁgaḷu gau-
24. ḍu paṭṭaṇa svāmigaḷa svahastadoppaśrī Kāḷa-
25. lēśvara śrī Sōmanātha
26.

Note

This records the grant of Sāvehaḷli a hamlet, of Gaudugere, to Kāḍila gauḍa, son of Ankagaḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kāḷalēśvara temple and the gauḍu paṭṭaṇa svāmis of Gaudugere.

The record might belong to the reign of the Hoysala king Somēśvara and the given date, viz., Paridhāvi sam. Chayitra ba. 5 corresponds to Monday 29th April 1252 A.D.

At purigāli, Boppagaṇḍanapura hobli, on a stone in Channegaṇḍa's field.

Size : 5'10"×2'2"

ಬೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಪುರಿಗಾಲಿ ಗ್ರಾಮದ ನೈರುತ್ಯಕ್ಕೆ ಚನ್ನೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೫'೧೦" × ೨'೨"

1. ಶ್ರೀ ಪುರುಷ ಮಹಾ
2. ರಾಜ ಪ್ರಿದುವೀರಾ
3. ಜ್ಯಂ ಕೆಯೆ ಕುನ್ದಸತ್ತಿ
4. ಅರಸ ವಡಗರೆ ನಾಡು
5. ಮೂನೂರುಮೊಳ ಮುದುಗುನ್ದೂರ
6. ಸಿಂಹಾಡಿ ಅರಸ ಪುವಗಾಮ
7. ಮಾಳ್ವವಿದ್ಧರ್ ಅತ್ತಿಗಾಲಾ ಚವು
8. ತ್ತರ್ ಕಾದಿದಾ ಉರೊಟಿಯ ಬೋ
9. ವರಿಗೆಕ್ಕಟ್ಟಿಮೆ ಕೊಂಗಣಕೆಣೆ
10. ಕೊಟ್ಟು ವೊರ್ ಪನ್ನುವರ್ ಈ ಧಮ
11. ಮಾನ್ ಅಲಿತ್ತೊನ್ ವಾರಣಾಸಿಯಂ
12. ಕವಿಲೆಯುಂ ಪಾರ್ವರುಮಾನ್ ಕೊನ್ದ ಪಾ
13. ಪಮಕ್ಕೆ ಇದ ಕೆಡವಲ್ದನುಮೀ ಪಾಪಮಾನ್
14. ಅದೋ ಅದೋ ನಡಪನ್

Transliteration

1. Śrīpurusha mahā-
2. rāja priduvi rā-
3. jyaṃ keye Kundasatti
4. arasa Vaḍagare nāḍu
5. mūnūru moḷa Mudugundūra
6. Siṅgaḍi arasa Puvagāma-
7. m āḷdu viddar Attigālā Chavu-
8. ttar kādidā ūroḷiya bō-
9. varige kkaṭṭime Koṃgaṇi kere
10. koṭṭu vor pannuvar ī dhama-
11. mān alittōn Vāraṇāsiyaṃ
12. kavileyuṃ pārvvarumān konda pā-
13. pam akke ida keḍavalḍanuṃ ī pāpamān
14. adō adō naḍapan

Translation

While Śrīpurusha-mahārāja was ruling the kingdom of earth and Kundasatti arasa was governing Vaḍagarenāḍu three-hundred and Singaḍi Arasa of Mudugundūr was governing Puvagāme, Chavuttar of Attigāla built the tank Konganikere and granted it to the *Bōvas* (Palankeen bearers) who fought (?) during the destruction of the village. He who destroys this charity shall incur the sin of having destroyed Vāraṇāsi, tawny cows and Brahmans. Even he who orders the destruction shall incur the same sin.

Note

This inscription belongs to the reign of the Gaṅga king Śrīpurusha, and records the construction of a tank by name Konganikere by Chavuttan of Attigāla. This tank appears to have been granted to the *bōvas* for their heroism in defending their village during a fight.

No date is given in the record. It might belong to about 750 A.D.

41

At Kalkuṇi, Kirugavāl hobli, on a stone standing behind the Īsvara temple.

Size : 4'×2'

ಕಿರುಗಾವಲು ಹೋಬಳಿ ಕಲ್ಲು ಣಿಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೪' × ೨'

1.
2. ಲೋಕೈಕನಗರಾ
3. ರಂಥ ಮೂ ಶಂಭವೇ ಶ್ರೀ
4. ಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ
5. ವಿರಬಲ್ಲಾಳದೇವರು ಪೃಥ್ವೀರಾ
6. ಜ್ಯಂ ಗೆಯ್ಯತ್ತಿರೆ ಶಕ ೧೨೨೮ ನೆ
7. ಯ ಕಾಳಯುಕ್ತಿ ನಂವತ್ಸರದ ಮಾ
8. ಘ ಸು ೧೦ ಅದಂದು ಶ್ರೀಮ
9. . . . ಹರಿ ಹರ
10. ಕರು ಬಡಗನಾಡ ನಮಸ್ತ ಪ್ರಭು ಗಾವುಡು
11. ಗಳು ಕಲ್ಲುಣ
12. ಮನಾಥಪುರ
13.
14. ಕೆಱೆಯ
15. ಗದೆ

16. ಯ ಪೊಳಗಾದ ಸಬ್ಬ ಬಾಧಾ ಪರಿಹಾ
17. ರ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುವಂತಾಗಿ
18. ವರಗಂ ನಡೆಯಲು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
19. ಡಿ ಬಿಟ್ಟ ಧರ್ಮ ಶಿಲಾಶಾಸನಕ್ಕೆ
20. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
21. ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಪಷ್ಠಿವರ್ಷ
22. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿ ||

Transliteration

1.
2. lōkya nagar ā
3. raṃbha mū Sambhavē śrī-
4. mat pratāpa-chakravartti Hoysala
5. Vira Ballāḷa dēvaru prithvī rā-
6. jyaṃ geyyuttire śaka 1228 ne-
7. ya Kālayukti samvatsarada Mā-
8. gha su 10 Ā daṃdu śrīma-
9. . . . Harihara
10. karu badaganāda samasta prabhu gāvudū-
11. gaḷu Kalkuṇi
12. manāthapura
13.
14. kaṛeya
15. gaḍe
16. ya voalḡāda sarbba bādhā parihā-
17. ra chaṃdrārka-tāraṃbaraṃ saḥvaṃtāgi
18. varagaṃ naḍeyalu dhārā-pūrvakaṃ mā-
19. di biṭṭa dharma śilā śāsanakke
20. maṃgaḷa mahā śrī śrī śrī sva-dattam para-dattam
21. vā yō harēti vasuṃdharā shasṭi varsha
22. sahasrāṇi viṣṭāyāṃ jāyatē krimi ||

Note

Behind the Īśvara temple at Kalkuṇi, are two inscribed stones of which one has been noticed by Mr. Rice as MI. No. 117. The other which has been worn out to a large extent is now real and published here. The record belongs to the reign of Ballāḷa III, the Hoysala ruler, and appears to record a grant of some lands free of all imposts by the prabhu gāvudās of Badaganād, probably to the Īśvara temple near which the stone is set up. Regarding the date there are some discrepancies. Ś 1228 is not Kālayukti but Parābhava. If we take the śaka year the date would correspond

to 14th Jan. 1307 A. D. and if we take the cyclic year Kālāyukti the details would correspond to 1st February 1319 A. D. But in either case the weekday is not Sunday as given in the record.

42

At Kundūr, Boppagaudānapura hobli, on a stone to the right of the Mūlasthānēśvara temple

Size : 1 6" × 1'11"

ಬೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಕುಂದೂರು ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೧'೬" × ೧'೧೧"

1. ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸ
2. ರದ ಪುಸ್ಯ ಬ ೨ ಮಂ ಲು
3. ಕೊಟ ದೇವಯ್ಯಗಳ ಮನೆಯ ನಡವ
4. ಳಕಾಟ ಚೈನವ ಕೊಟ ಕುಂದೂರ ಮೂಲಸ್ಥಾ
5. ನ ದೇವರ ಗಂದಕೆ ಸಲುವಾಗಿ ಬಿಟ್ಟ
6. . ನಿಕರು ತೆಣುವ ಮರ್ಯಾದೆಗೆ ೮೧ ಕಾಣೆ
7. ಉಭಯಂ ಎರಡು ಹಣವನು ಕೊಟವಾಗಿ
8. . . ಗೆ ಸಕಲ ಸಾಂಘ . . ಗಳನು . ನದ
9. . . ಬ ಮಗನು ಸಾವಿರ ಕಾಲ ನಡಸಿಕೊ
10. . . ಯಿರಬೇಕೆಂದು ಕೊಟವಾಗಿ ಯಿದ
11. ಆರಾದರು ಅಳಿ [ದ] ರೆ ವಾರಣಾಸಿಯ
12. . . . ಳುವಿದ ಹಾಗೆ

Transliteration

1. Rudhirōdgāri samvatsa-
2. rada Pusya ba 2 Manu lu
3. koṭa Dēvavyagaḷa maneya naḍava-
4. ḷikāga Chyaṇṇapa koṭa Kundūra mūlasthā-
5. na dēvara gaṇḍake saluvāgi biṭṭa
6. . nikaru teguva maryādege 81 kāṇi-
7. ubhayam eraḍu haṇavanu koṭevāgi
8. . . ge sakala sāmā . . gaḷanu . nada
9. . . ba maganu sāvira kāla naḍasi ko
10. . . yirabēkemdu koṭevāgi yida
11. ārādaru aḷidare Vāraṇāsiva
12. . . . ḷupida hāge

Translation

In the year Rudhirōdgāri, on Tuesday the 2nd of the dark half of pushya :

Channappa, manager of Dēvayya's house granted two haṇas for the sake of sandal paste for the god Mūlasthāna dēvaru of Kundūr, including one kāṇi payable to the priest of the temple.

As we have granted this for being maintained for thousands of years with all the rights, if any one destroys this grant, he will acquire the sin of destroying Vāraṇāsi.

Note

The record registers a money grant to provide sandal for the god Mūlasthāna dēva of Kundūr by Channappa, (?) steward (naḍavalikāra) of the house of Dēvayya. Since paleographically the record appears to belong to the 14th century A.D. the given date viz., Rudhirōdgāri sam. pushya ba 2 might correspond to 11th January 1384 A.D. -

43

Copper plate grant of the Mysore King Krishna Raja odayar in the possession of Śrī H. P. N. Iyengar at Melkote, Pāṇḍavapura Taluk.

Five plates with ring and boar seal.

Size : 15½" × 10"

ಪಾಂಡವಪುರ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆಯಲ್ಲಿರುವ ಶ್ರೀಮಾನ್ ಎಚ್. ಪಿ. ಎನ್. ಅಯ್ಯಂಗಾರ್ಯರವರ ವಶದಲ್ಲಿರುವ ಮೈಸೂರು ರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ತಾಮ್ರ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು : ವರಾಹಮುದ್ರೆ : ಉಂಗುರ ಸಹ.

ಪ್ರಮಾಣ : ೧೫½" × ೧೦"

ನೊಡಲನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ

1. ಶುಭಮಸ್ತು ||
2. ಪಾತು ತ್ರೀಣ ಜಗನ್ತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧರಾಮುದ್ಧರನ್ ತ್ರೀಡಾ
3. ಕ್ರೋಡ ಕಳೆಬರಸ್ಯಭಗವಾನ್ಯಸ್ಯೈವ ದಂಷ್ಠಾಂಕುರೇ | ಕೂರ್ಮಃ ಕ
4. ನ್ಧತಿ ನಾಳತಿ ದ್ವಿರನನಃ ಪತ್ರನ್ತಿ ದಿಗ್ಧನ್ತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿ
5. ನೀ ಜಲಜತಿ ವ್ಯೂಮಾಪಿ ರೋಲಂಬತಿ | ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯ ದಂಷ್ಠಾ
6. ದಣ್ಣಸ್ಯ ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂ
7. ದಧಾ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥೇಮ ಭಜ್ಗದಿಲೀಲಂ ಸಹಜ ಸಕಲ ಕಲ್ಯಾಣೈಕತಾ
8. ನಂ ಮಹೀಯ್ಯಃ | ಅಪಿ ಚ ನಿಖಿಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತವೇಕಂ ವಟದಳ ಶಯನೀಯ್ಯಂ
9. ಬ್ರಹ್ಮಲಕ್ಷ್ಮೀನಹಾಯಂ | ಪುರುಷಾನಚಿದವಿಶೇಷಾಂ | ದೃಷ್ಟ್ವಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಭೀ ಪುಷ್ಕರ ಗರ್ಭೋ ಹಿರಣ್ಯಗರ್ಭೋಭೂತ್ | ಪ್ರಜಾಪತೇರತ್ರಿ
11. ರತ್ನೇರಿನ್ದುರಿನ್ದೋಬ್ಬುರ್ಭೋ ಬುಧಾತ್ || ಪುರೂರಪಾಸ್ತ ತತ್ಪಾಯುರಾಯುಷೋ ನಕುಷೋ

12. ಜನಿ | ಯಯಾತಿಸ್ತಪುಷಾದಾಸೀದ್ಯಯಾತೇರೈದು ಭೂಪತಿಃ | ದ್ವಾರಕಾನಗರೋಪಾನ್ತಸ
13. ನ್ತತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಟ ದೇಶಮಾಜಗ್ನುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾಪರಣಂ ಕುಲಹೈವತಮೀಕ್ಷಿತುಂ ರಮಾರಮಣಂ | ರಾಮಣೇ
15. ಯ್ಯಕಮಾಲೋಕ್ಯ ದೇಶಸ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅತ್ರೈವ ವಸಂತಿಂ ಚಕ್ರಮ್ಹೀ
16. ಶೂರಪುರೇವರೇ | ತೇಷ್ವಾನೀದರಿಗೋಧೂಮ ಘರಚ್ಛೋ ಬಿಟ್ಟ ಚಾಮರಾಟ್ | ಪ್ರಾಪಾ
17. ನ್ತೆಮ್ಮರ ಗಣ್ಣಾಬ್ಬಂ ಪ್ರಾಜ್ಯಂ ಬಿರುದಮೂರ್ಚಿತಂ | ಸುತಾಸ್ತಯೋಸ್ಯ ತೇಷ್ವಾದ್ಯಸ್ತಿ
18. ಂಮರಾಜಮಹೀಪತಿಃ | ಅನೀದನನ್ತರಸ್ತಸ್ಯ ಸೋದರಃ ಕೃಷ್ಣ ಭೂಪತಿಃ | ಅನೀದಸ್ಯಕನೀ
19. ಯಾಂಶ್ಚಾಮನೃಪಸ್ತರ್ವಸದ್ಗುಣ ಗರೀಯಾನ್ | ರೇಮುಟಿವೆಚ್ಚುಟಮಾಜಾವಪಯ
20. ದ್ಯೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿಸ್ತದೃಶಾಸ್ತೇಪರಸ್ವರಂ ಸದೃ
21. ಶಾಃ | ಜಾತಾವಿಜಯ ಸಹಾಯಾನ್ಸಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇಷ್ವಾದಿಮೋರಾ
22. ಜಧರಾಧಿರಾಜ ಸ್ಸಂಗ್ರಾಮಭೂಮಿ ಕಿಲ ಸಪ್ರತಿಜ್ಞಂ | ಗರ್ವೋದ್ಧತಚ್ಚಾರುಗ ಹಳೆನಾಥ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

23. ಮಪ್ಪೇಧಯದ್ವಾಜಿ ಕಶಾಭಿಘಾತೈಃ | ಚಿತ್ವಾ ತಿರುಮಲರಾಜಂ ಹೃತ್ವಾಶ್ರೀರಂ
24. ಗಪಟ್ಟಣಮಿಹಾಸೌ | ಸಿಂಹಾಸನಮಧಿತಿಷ್ಠನ್ನಸ್ವಭವತ್ಸಾರ್ವಭೌಮ ಸಾಮ್ರಾಜ್ಯಂ
25. ತಸ್ಯಾನುಜೋ ಬಿಟ್ಟದ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ವೈರಿರಾಜಃ | ಯಚ್ಛೋಪವೀ
26. ತಾಕೃತಿಃ ಕ್ಷತ್ರೈರ್ದ್ರಾಗ್ರಣಾಬ್ಬಣೇ ಯೇನ ಹತಾಗಣೇಯಾಃ | ತಸ್ಯಾನೀದೇವರಾಜೇ
27. ಂದ್ರ ಸೋದರಸ್ಯಮನನ್ತರಃ | ಚಂಸರಾಚೋನುಜೋಯಸ್ಯ ಪಿಷ್ಠೋರ್ವಿಪ್ಲುರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀದೇವರಾಜೇಂಮೋರನಂಜಯತಃ ಪ್ರಚಾಃ | ಚತ್ವಾರೋ ಜಜ್ಞಿರೆ ಪಜ್ಞ ಸ್ಯಂದನಶೈವ
29. ನನ್ದನಾಃ | ಒೂಡದೇವರಾಜ ನಾಮಾ ತೇಪಾಮಾದ್ಯೋ ರಘೂದ್ವಹೋ ನಿಯತಂ ಯದ್ಭಕ್ತಿಭಾ
30. ವ ವಿವಶ್ಯನಿತ್ಯಂ ಪರಿಚರೈತೇ ನಿಜೈರನುಪೈಃ | ಲಕ್ಷ್ಮಣ ಇವ ದ್ವಿತೀಯಸ್ತೇಷು ಶ್ರೀ ಚಕ್ರದೇವ
31. ರಾಜೇಂದ್ರಃ | ಮನಸಾ ವಚಸಾ ವಪುಷಾ ತಮುಪಾಸ್ತೆ ಭ್ರಾತರಂ ಜ್ಯೇಷ್ಠಂ ಜಯತಿ ಶುಭಗು
32. ಣೈಃ ಸ್ವೈರದ್ವಿತೀಯ ಸ್ತುತೀಯೈಃ ಶ್ರಿತಜನ ಸುರಭೂಜ ಶ್ರೀನಿಧಿದ್ವೇವರಾಜಃ | ಪರಿಚರತಿ
33. ಮುದಾಯಂ ಭವ್ಯ ಕರ್ಮಾನುಜನ್ಮಾ ಸಖಲ ಮುಖಿಯದೇವಕ್ಷ್ಮಾಪತಿಸ್ಸತ್ಯಸ
34. ಂಧಃ | ಅನ್ಯಾಗ್ರಜನ್ಮನೋ ದೊಡ್ಡದೇವರಾಜಮಹೀಭೂಜಃ | ಧರ್ಮಪತ್ಯನುರೂಪಾಸೀ
35. ದಮೃತಾಂಬಾ ಯಶಶ್ಚಿನೀ || ಸಾಹಿ ರಾಮಾದಿವಾಮುಷ್ಮಾಸ್ತೀತಾಕುಶಲವಾವಿವ
36. ಅನೂತ ಚಕದೇವೇಂದ್ರ ಕಂಠೀರವ ಮಹೀಪತಿ | ತಯೋರ್ಜ್ವಾಲಾನ್ಮುಣೈಃಶ್ರೇಯಾ
37. ನ್ಯೂರಸ್ತರ್ವಕರಾಧರಃ | ಉದಾರಶ್ಚಿಕದೇವೇಂದ್ರ ಉಪೇಂದ್ರ ಇವ ವಿಶ್ವತಃ | ಕಂಸಾರಾತಿ
38. ಯಯಾತಿ ವಿಕ್ರಮ ಮುಖೈರುತ್ತಂಸಿತಾ ಪ್ರಾಕ್ತ ನೈರೈಸ್ಯೋದಾರ ಗುಣೈರಿಯಂ
39. ಪ್ರಕಟಿತಾ ಚಾಂದ್ರೀ ಕುರಾಭ್ಯುಂನತಿಃ | ಪಾತಿವ್ರತ್ಯಮುಪೈತಿ ಯತ್ರ ಚ ಜಯ
40. ಶ್ರೀಸ್ತದ್ಗುಣಾಂಭೋನಿಧಿಸ್ತೋಯಂ ಕೀರ್ತಿವಧೂ ಸ್ವಯಂವರ ಪತಿಃ ಶ್ರೀಚಕ್ರದೇ
41. ವಾಧಿಪಃ | ಸರ್ವಕ್ಷೋಣಭೃತಾಂ ಶಿರಸ್ಸುಕಲಯನ್ ಪಾದಾರ್ಪಣಂ ಪ್ರತ್ಯಹಂ ಪುಷ್ಪ
42. ನ್ಯೂರಿಕಲಾ ನಿಜೈರ್ವಸು ಕುರೈರಾಶಾಃ ಪರಂ ಪೂರಯನ್ | ಸನ್ಮಾಗ್ಗಂ ಪ್ರಥರ್ಯ
43. ವೃ || ಬಳಿಗುಂ ಸಂತಸ ಮುಣ್ಣುಗುಂ ಬಗೆಯರಲ್ಲುಂ ಪ್ರಜ್ಞ ಸಲ್ಲುಂ ವಚಂ ಪಳಿಕು
44. ಂ ಗೆಯ್ಯ ಮದಲ್ಲು ಮೊಳ್ಳಸಮಪಿಂಪಂಪೇಱುಗುಂ ಮತ್ತಮೇಂ | ಕೆಳಗೊಳ್ಳುಂ
45. ನೆವಮಿಲ್ಲದೆಲ್ಲ ಜಗಮನ್ಮಾಳ್ಳೈಗುಮಾಯೈವಮುಂ ತಳಿವರ್ನ್ಮಂ ಚಕದೇವರಾಯನ
46. ನಯಾಂಕೂರಚ್ಚುಟಾಕ್ಷಾಂತದೊಳೆ | ಬಳಿದರಿ ಸೈನ್ಯದಲ್ಲ ಚಕದೇವ ನೃಪಾಲನ ಕೈಯ್ಯ

ಎರಡನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ—

47. ನಂದಕಂ ಪೊಳೆದೊಡನಾನ್ತು ಕುರ್ತು ಕರುಳುಂ ಭರದಿನ್ನಿರಿದುರ್ಬ್ಬ ರಾಜ ಸಂಕುಳಮನೆ
48. ಪೊಯ್ತು ಕಾಯ್ತು ಮಧುರೇಶನ ಗೆಲ್ಲು ಪುರವ್ರಜಂಗಳಂ ಶೆಳೆವೆಡೆಯಾಡುಗುಂ ಬ
49. ಳರ ಶಿಕ್ಷಿಪ ಕೃಷ್ಣನ ಲೀಲೆಯನ್ನೆಪೋಲ್ | ಪೃಥೋಃ ಕಥಾಮುಥಾ ಭವನ್ನಳಾಭಿದಾಗಳ
50. ತ್ತದಾರ ಘೋರ ಬರ್ವತಾಗತಾಕ್ಷ ಕಾರ್ತವೀರ್ಯ ಕೀರ್ತ್ತನಂ | ದಿಳೀಪ ಭೂಪತೇರ್ಯತಃ
ಕೃತಮ್ನಯಾ
51. ತು ದಮ್ಯತೋ ಧರಾತಲಂ ಪ್ರಶಾಂತೀಹ ಚಿಕ್ಕದೇವ ಭೂವರೇ | ಸತೀಷು ಮಾನ್ಯಾಸು
52. ಸತೀಷು ತಸ್ಯ ಶ್ರೀ ದೇವಮಾಂದಾ ಮಹಿಷೀ ನೃಪಸ್ಯ | ಕಾನ್ತಾಸು ಕಾನ್ತಾಸು ರಥಾಂಗ
53. ವಾಣೀರ್ಲ್ಗಕ್ಷ್ಮೀರಿನೇಯಂ ಹೃದಯಹ್ನಮಾಭೂತ್ || ಶಕ್ತಿಃ ಪರಾಮೂರ್ತಿರಿಯಂ ಮುರಾರೇ
54. ಶರೀರಿಣೀವಾ ಕರುಣಾತದೀಯಾ | ಭೂಲೋಕ ಪುಣ್ಯೋರವತಾರಿ ತೇಯಂ ನಾನ್ಯೇತಿ
55. ಮಾನ್ಯೇ ಮಹಿ ದೇವಮಾಂದಾಂ | ತಯಾ ದೇವ್ಯಾ ಸಾಕಂ ಮಹಿತ ಚಿಕದೇವೇಂದ್ರ ನೃಪತಿಶ್ಚ
56. ರಾಹ್ಯುರ್ವ್ಯನ್ರಾಜ್ಯಂ ಜಿತಸಕಲ ಸಾಮಂತ ಸಮಿತಿಃ | ದ್ವಿಜಾನ್ದೇವಾನ್ಸನ್ನೊಸ್ತವಿಧ ವಿಭುಧಾ
57. ನ್ನಂಶ್ರಿತಜನಾನ್ವರಿತ್ರಾತುಂ ಲಕ್ಷ್ಮೀಪತಿರಿವ ಬಭೂವಾಸ್ಯ ಜಗತಃ | ತನ್ಮಾಚ್ಛ್ರೇಚಿಕ್ಕ
58. ದೇವಾನ್ಸೃಪಮಕುಟಮಾಣ್ಡೋವಮಾಂಬೋಧರಾಬ್ಧಿ ವಿಷ್ಣೋ ರಂಶೇನ ಜಾತಸ್ಸಜಯತಿ
59. ಸತತಂ ರಾಜಕಂಠೀರವೇಂದ್ರಃ | ಯಸ್ಯೈ ರಾಮಚಂದ್ರಸ್ಸಕಲರಿಪುವನೋ
60. ತ್ವಾಟನೇಯಃ ಕರೀಂದ್ರಃ ಸನ್ಮಾರ್ಗೇ ಪೂರ್ಣಚಂದ್ರ ಶ್ರುಭಗುಣ ನಿಚಯೇಯಸ್ಯ
61. ಯಂ ಯಾದವೇಂದ್ರಃ | ಸ ಜಯತಿ ವಿದ್ಯಾಲೋಲಸ್ಸಕಲಾರಿ ನೃಪಾಲಶಾಸನೇ ಕಾ
62. ಲಃ | ಕಲ್ಯಾಣಗುಣ ಸುಶೀಲಃ ಕಂಠೀರವ ನರಸರಾಜ ಭೂಪಾಲಃ | ರಾಜಕುಲಾಬ್ಧಿ
63. ಶಶಾಂಕಃ ಶೂರೋ ಧರಣೀವರಾಹ ಬಿರುದಾಂಕಃ | ರಣನೀಮನಿ ನಿಶ್ಯಂಕಸ್ತರುಣೀನಿವ
64. ಹೇನವೀನ ಮಿನಾಂಕಃ | ಲುಂಠಿತ ಶಾತ್ರವ ಮದಗಜ ಕಂಠಗಳದ್ರಕ್ಷಧಾರ ವಿಗ್ರಹರುಚಿ
65. ರಃ | ಕಂಠೀರವ ಇವ ವಿಲಸತಿ ಕಂಠೀರವ ನರಸರಾಜ ಒಡೆಯೋಯಂ | ಗ್ರಾಮೇಗ್ರಾಮೇ
66. ಭೂರಿಮೃಷ್ಣಾನ್ನದಾನಂ ದೇವಸ್ಥಾನಾನ್ಯು ತ್ಸವಾಶ್ತೇಷು ನಿತ್ಯಂ | ಮಾರ್ಗೇ ಮಾರ್ಗೇ ಸದ್ವ
67. ನಾನಿ ಪ್ರಪಾತ್ಯ ಶಾಸತ್ಕುರ್ವೀಂ ರಾಜಕಂಠೀರವೇಂದ್ರೇ | ಕಂಠೀ[ರ]ವಕ್ಷ್ಯಪತಿ ಧರ್ಮಪತ್ನೀ
68. ಚಲ್ವಾಜಮಾಂಬೇತಿ ಜಗತ್ಪ್ರಸಿದ್ಧಾ | ಛಾಯಾನುವೃತ್ಯಾಭವಮಾತ್ಮ ಭರ್ತೂರಾಮಸ್ಯ ನೀತೇವಗು
69. ಣಾಭರಾಮಾ | ತನ್ಮಾಂ ಕಂಠೀರವೇಂದ್ರಾದಜನಿ ಯದುಪತಿರ್ವೇವಕೀರ್ಗರ್ಭಸಿಂಧಾ ಶಾರೇಕೃಷ್ಣಾ
70. ಧರಿತ್ರೀಮವತು ಮಿವಸುತಃ ಕೃಷ್ಣರಾಜ ಕ್ಷಿತಿಂದ್ರಃ | ಸಂಪ್ರಾಪ್ತಾ ಯಸ್ಯ ಜನ್ಮೋತ್ಸವ ಪಟಕ

ಮೂರನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ—

71. ರವಾದಾಗತಾದರ್ಶಿ ಸಾತ್ಕಾರ್ಥೀತಾತ್ಪ್ರತ್ಯರ್ಥಿ ಬೃಂದಾದಧಿಕ ವಿಜಯಿತಾ ಚಿಕ್ಕದೇವೇಂದ್ರ
72. ಮಾತು | ಅರುಣಪಾಣಿ ತರೋದರ ರಕ್ಷಿತ್ಯರಮಲ ಶಂಖರಥಾಜ್ಞ ಸರೋರುಹೈಃ
73. ಅಪಿ ಸಮಾಕಲನೇನ ರಮಾಭುಷೋರ್ಹರಿ ಮಧಿ ಮಹೀ ಕೃಷ್ಣಮಹೀ ಪತಿಂ | ಅನರ್ಚ್ಯ
74. ಯಂ ಕುಲಪತಿಂ ಚಿಕದೇವರಾಜೋ ಭಕ್ತ್ಯಾ ಸ್ವಹಸ್ತ ದೃತಯಾ ನಿಜಮುದ್ರಯಾಚಿ | ಪೌ
75. ತ್ರೋ ಭವತ್ಕೃಪಯಾಸ್ಯ ಸಖವ ಕೃಷ್ಣೋನಾಮ್ನಾ ಗುರುಸ್ತಮಕರೋತ್ ಕಿಲಕೃಷ್ಣರಾಜಂ
76. ಅಲಂಕ್ರಿಯಾಜ್ಞೇಷ್ವಿಹ ರುಕ್ಮಿಣೀಯ್ಯಂ ವಕ್ತ್ರಾಂಬುಜೇವಾಗಿಯಮತ್ರ ಸತ್ಯಾ ಶ್ರೀ ಕೃಷ್ಣರಾ
77. ಜೇ ಬಲಭದ್ರಯೋಗೋಷ್ಯ ಸೌ ಸ್ಪುಟಂ ಶಂಸತಿ ಕೃಷ್ಣಭಾವಂ | ಗಾಂಭೀರ್ಯಂ ಗರಿಮಾ
78. ಮತಿಮೃದುರಿಮಾದಾಕ್ಷ್ಯಂ ದಯಾ ಧೀರತಾ ಪ್ರಗಲ್ಬ್ಯಂ ಪಟುತಾಪ್ರಧಾನ ಪರತಾ ಪ್ರೇಮ
79. ಪ್ರಸನ್ನಾಗಿರಃ | ಇತ್ಥಂ ಯೇ ಚಿಕದೇವ ಭೂಭುಜ ಮಹಾರಾಜೇ ಮಹಾಂತೋಗುಣಾಸ್ತಾನ್ಯೈ

80. ವ್ಯಾನಿಹ ಕೃಷ್ಣರಾಜ ನೃಪತಾ ಸಾಕ್ಷಾದವೇಕ್ಷಾಮಹೇ | ವೃಷ್ಟಿವಂಶ ಸಾಧಾಬ್ಧಿನೈಃ ಕೃಷ್ಣರಾಜ
81. ಮಹೀಪತಿಃ | ವಿಷ್ಣುರೇವ ಸ್ವಯಂ ನೋಚೇದೈಷ್ಯಷ್ಣವ ಶ್ರೀರಿಯಂಕುತಃ | ಶ್ರೀಯಾದವಾ
82. ಚಲಪತೇಃ ಕಲನಾಯಕಸ್ಯ ನಾರಾಯಣಸ್ಯ ನವರತ್ನ ಕಿರೀಟ ಮಗ್ಧ್ಯಂ | ಸಂಪತ್ನು
83. ತಸ್ಯ ಚ ತದುತ್ಸವ ದಿವ್ಯ ಮೂರ್ತೀ ಸೈದ್ರತ್ನ ಕಂಚುಕ ಮುದಂಚಿತ ಮನ್ವಕಾರ್ತೀತ್ |
84. ಶ್ರೀ ವೇಂಕಟಾಚಲಪತೇಃ ಶುಭದಂತ ಚಿತ್ರಾಂ ನೌವರ್ಣ ಪಟ್ಟಘಟಿತಾಂ ಶಿಖಿಕಾಂ ಸು
85. ರಮ್ಯಾಂ | ಸರ್ವೋತ್ಸವಾಯ ಸಸುಖಾಸ್ತರಣೋಪ ಬರ್ಹಾಂ ಭಕ್ತ್ಯಾರ್ಪ ಯತ್ನುಮಹ
86. ತೀಂ ಕೃತಿ ಕೃಷ್ಣರಾಜಃ | ಪಾತಾಳಂ ಪರಿಪಾಲಯತ್ಯಹಿತಾ ವಾತಾಶನಾ ಭೋಗಿನಃ
87. ಶಕ್ರೇ ಶಾಸತಿ ನಾಕಲೋಕ ಮಮರಾಸ್ತತ್ರಾಶನಂ ಭುಂಜತೇ | ಕ್ಷೋಣೇಂ ರಕ್ಷತಿ ಕೃಷ್ಣರಾಜ
88. ನೃಪತಾ ಸರ್ವೇ ಲಭಂತೇ ಜನಾ ಮೃದ್ವನ್ನಂ ಮೃದುರಾಂಬರಂ ಮೃಗಮದಂ ಚಾಮೀಕರಂ
89. ಚಾಮರಂ | ಕಂದಪದ್ಮ | ಎರದರ್ಗೀವವು ಸುರತರು ಸುರಮಣಿ ಸುರಪಶುಗಳಿರೆಯದಗ್ಗೊ
90. ಲ್ಲೀವಂ | ಮರನುಂ ಮಣಿಯುಂ ಪಶುಲುಂ ದೊರೆಯ ಶ್ರೀಕೃಷ್ಣರಾಜ ಧರಣೀಶ್ವರನೋ
91. || ಶರಣಾಗತರಂ ರಕ್ಷಿಪ ಬಿರುದಂ ಶಿಖಿ ಕೃತಯುಗಕ್ಕೆ ತ್ರೇತಗೆ ರಾಮಂ | ವರಕೃಷ್ಣಂ ದ್ವಾಪ
92. ರಮೋಳ್ಳಿರಿನಿದನೀ ಕಲಿಗ ಕೃಷ್ಣರಾಜ ನರೇಂದ್ರಂ | ಮದ್ದಾನಂ ಸುರಭೂರುಹನಿರಯತೇ
- ಯಚ್ಚೀಸ್ತು
93. ರಾಧೀಶ್ವರಂ ಯತ್ಕೀರ್ತಿ ಸುರನಿಶ್ಚುಗಾಂ ಸುರಗುರುಂ ಯದ್ಬುದ್ಧಿರಿತ್ಯಾಕಿಲ | ಯಚ್ಚಾಶ್ಚಂದ್ರವಿಷತಾ
94. ಂತ್ರಿಣೀಶ್ವ ನಯನ ಪ್ರೇದ್ಯತ್ಕರಾಳಾನಲಂ ಸೋಯಂ ಸತ್ಯಪರಾಕ್ರಮೋ ವಿಜಯತೇ
- ಶ್ರೀಕೃಷ್ಣರಾಜೋ
95. ನೃಪಃ | ಇತ್ಥಂ ಸಮಸ್ತ ನೃಪರತ್ನ ಕಿರೀಟ ನೃತ್ಯದಾಜ್ಞಾನಟೇ | ಚಟುಲ ನಾಟಕ ಸೂತ್ರಧಾರಃ ಶ್ರೀ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

96. ಕೃಷ್ಣರಾಜನೃಪತಿಸ್ಸಕಲಾಂತ್ಯ ಧರ್ಮಾನ್ಮುರ್ವನ್ನಥಾಚ್ಯುತ ಕೃಪಾಪತಿ ಬ್ರಂಹಣಾತ್ಮಂ | ಶ್ರೀ
97. ನಿವಾಸ ಯತೀಂದ್ರಸ್ಯ ಕೃಪಯಾ ಪರಿಪುಷ್ಯಯಾ ಶ್ರೀವೈಷ್ಣವಶ್ರಿಯಾ ಕೃಷ್ಣರಾಜೇನ್ದ್ರೋ
98. ತೀವರಾಜತೇ | ರಾಜಧರ್ಮೇಣ ಸತತಂ ರಂಜಯನ್ನಬಿಲಾಃ ಪ್ರಜಾಃ | ಸುಧಾಂಶುರಿವ ಭೂತಾನಾ
99. ಶುಭಂಯು ರಭವತ್ಸದಾ | ಯಸ್ಮಿನ್ರಂಜಯತಿ ಮಹೀಂ ದೇವದ್ವಿಜ ಬಂಧು ಮಿತ್ರವಗ್ಧ್ಯಾಣಾಂ
100. ಪ್ರಕೃತೀನಾಂ ಪ್ರಬಲಮಭೂತ್ಪ್ರಾಪ್ತಿಃ ಪ್ರಾಪ್ತಿರ್ಜಯಶ್ಚ ಧರ್ಮಶ್ಚ | ಸೋಯಂ ಪಶ್ಚಿಮ ರಂಗರಾಜ
101. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ನಾರಾಯಣ ಪಾದ ಪದ್ಮಜಯುಗೀವಿನ್ಯಸ್ತ ವಿಷ್ಣುಗೃಹಃ | ಪ್ರತ್ಯ
102. ಫ್ತಿ ಕ್ಷತಿಪಾಲರತ್ನ ಮಕುಟೇ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂ ದೇವ ಬ್ರಾಹ್ಮಣ ರಕ್ಷಣಾಯ ಜಗತೀ
103. ಸಾಮ್ರಾಜ್ಯದೀಕ್ಷಾಂ ಪಪನ | ಸರ್ವಾಣಿ ದಾನಾನಿ ಸದಾದ್ವಿಜೇಭ್ಯಃ ಕುರ್ವನ್ಮದಾ ಕೃಷ್ಣನೃಪಾಲ ಚ
104. ಂದ್ರಃ | ತೇಷೋತ್ತಮಂ ದಾನ ಮತೀವ ಲೋಕ ಭೂದಾನ ಮೇವೇತಿ ಕೃತೀ ವಿದಿತ್ವಾ |
- ಸ್ವಾಚಾರ್ಯ ಪ್ರಿಯಶಿಷ್ಯಾ
105. ಯು ಸಾಂಗಾದ್ಭಯನಶಾಲಿನೇ | ಸಮ್ಯಗಾಚಾರ ನಿಷ್ಠಾಯ ಸಾತ್ವಿಕಾಯ ಕುಟುಂಬಿನೇ | ಸಿಂಗ
106. ಪೈರುಮಾಣ್ನಾಮೇ ಭಾರದ್ವಾಜಾಯ ಪಾತ್ರಸೂತಾಯ | ಗ್ರಾಮಂ ಪ್ರಾದಾತ್ಪ್ರೇಮಾ
- ಭೂಮೀಂದ್ರಃ |
107. ಸರ್ವಸಸ್ಯವತ್ತೀವಮಂ | ಸಗ್ರಾಮೋ ಹೂಯ್ಸಳೇದೇಶೇ ಹೂಗರ್ನ್ನಾಡು ಸಮೀಪತಃ ನಾಗಮ
108. ಭೃಲ ಸಜ್ಜಸ್ಯ ನಗರಸ್ಯ ಸ್ಥಲೇನ್ಥಿತಃ | ಹುಳ್ಳೇನಹಳ್ಳೇ ಸಂಜ್ಞೋಯಂ ಕೊಪ್ಪಲು ದ್ವಿತಿಯಾನ್ವಿತಃ
109. ತಸ್ಯೈತಸ್ಯ ಚತುಸ್ಸೀಮಾ ನಿರ್ಣಯಾದಿ ಪ್ರಬೋಧಕಂ ವರಾಹ ಮುದ್ರಾ ಸಂಯುಕ್ತಂ ಸ್ವಹ
110. ಸ್ತಾಕ್ಷರ ಚಿನ್ವಿತಂ | ಆ ಚಂದ್ರಾರ್ಕಗ್ನಿಃ ಕರ್ತೃ ತಾಮ್ರ ಶಾಸನ ಮುತ್ರಮಂ | ದಾತವ್ಯಮಿತ್ಯಪ್ರ

111. ತಿಮ ಕೃಷ್ಣರಾಜ ಮಹೀಪತಿಃ | ಶ್ರೀರಾಮಾಯಣ ಪೂರ್ವಕ ತಿರುಮಲೆಯಾರ್ಯಂ ಕವಿ
 112. ಸಮಾಹೂಯ | ಅದಿಶಚ್ಚಾನನ ಪದ್ಯಾನ್ವಿರಚಯ ಪಲಕಾನು ಲಬಸುಖಾಯೇತಿ | ದಾ
 113. ತುಃ ಪ್ರತಿಗೃಹೀತುಶ್ಚ ಸರ್ವ್ವ ಧರ್ಮಾರ್ಥ ಸಾಧನಂ | ತೇನೈವ ವಿದುಷಾಚೇದಂ ಲಬ್ಯತೇ ತಾಂಬ್ರ
 114. ಶಾಸನಂ || = || ಸ್ವಸ್ತಿ ಶ್ರೀನಾಥ ನಾಭೀ ನಳಿನ ಭವ ವಿಧಾತುರ್ದ್ವಿತೀಯೇ ಪರಾರ್ಥೇ ನ್ಯಾಯೇ
 115. ವಾರಾಹ ಕಲ್ಪ ಪರಿಣಮತಿ ಮನೋರಂತರೇ ಸಪ್ತಮಸ್ಯ | ಅಷ್ಟಾವಿಂಶೇ ಯುಗೇನ್ನಿನ್ಯಲ
 116. ಸಮಯಮುಖೇ ಶಾಲಿವಾಹೇ ಶಕಾಬ್ದೇ ಭೂತೇ ಶೈಲಾರ್ಣವತ್ಪು ಕ್ಷಿತಿ ಪರಿಗಣತೇನಂತರೇ
 ವರ್ತಮಾ
 117. ನೇವರ್ಪೇ ವಿಶ್ವಾವನಾಶ್ವಯುಜೇ ಪಕ್ಷೇಚ ಪಾಂಡವೇ | ಪಾರ್ಣವಾನ್ಯಾಂ ರವೇರ್ವಾರೇ
 ತಾರೇತ್ರಾ
 118. ಶ್ವಿನಿ ಸಂಜ್ಞಾಕೇ | ವಜ್ರಯೋಗೇ ಭದ್ರನಾಮ್ನಿ ಕರಣೇ ಗ್ರಹಣೇ ವಿಧೋಃ ಪುಣ್ಯಕಾಲೇಮಹೀ
 119. ದಾನಂ ಕರ್ತುಂ ಪೃಥ್ವೀಂದ್ರ ಪುಷ್ಕವಃ | ದ್ವಾರವತಿ ನಗರಾಗತ ಯಾದವ ಭೂಪಾಲ ಪುಣ್ಯ ಫಲ
 120. ಸನ್ತಾನಃ | ಅರ್ಥಿಜನ ಕಲ್ಪಶಾಖೀ ಪ್ರತ್ಯರ್ಥಿಪ್ರಜ ಸಪಕ್ಷ ಪರ್ವತ ಪಜ್ರೀ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಃ
 ಶ್ರೀ
 121. ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ | ಪ್ರಾಥಮ್ಯತಾಪವೀರೋ ನರಪತಿ ರಾತ್ರೇಯ ಗೋತ್ರಸಂಜಾತಃ |
 ಗುಣಸಿಂಧು

ಗೋತ್ರ ಸಂಜಾತಃ ಗುಣಸಿಂಧು

ನಾಲ್ಕನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ--

122. ರಾಶ್ವಲಾಯನ ಸೂತ್ರೀ ಕ್ಷತ್ರಿಯವರಶ್ಚ ಬುಕ್ಷಾಖೀ ಚಿಕದೇವರಾಜ ಪೌತ್ರಃ ಪುತ್ರಃ
 123. ಕಂಠೀರವ ಕ್ಷಿತಿಂದ್ರಸ್ಯ | ಅಪ್ರತಿಮಃ ಕೃಷ್ಣರಾಜಃ | ಶ್ರೀಮಾನಶ್ರಾಂತ ದಾನಸುರಭೂ
 124. ಜಃ | ಭಾರದ್ವಾಜಾಯಾಪಸ್ತಂಭಾಯ ಯಜುಶ್ರುತಿ ಪ್ರವೀಣಾಯ | ತಿರುನಾರಾಯಣ ಪೆ
 125. ರುಮಾಳ್ವಾತ್ರಾಯಾಳುಯ ಶಿಂಗಿಯ ಪುತ್ರಾಯ | ಶಿಂಗೈಪೈರುಮಾಳ್ವಾಮ್ನೇ ಗ್ರಾಮಂ
 126. ಹುಳ್ಳೇನಹಳ್ಳಿಮುಖರಾಮಂ | ಕರಡ್ವೈಳ್ಳಿ ಮರಳಿಕೆರೆ ಕಲಿನಾಥ ಪುರೋಹರಳುಹಳ್ಳಿರಿತ್ತೇ
 127. ತೈಃ | ಸಂಯುಕ್ತ ಮುಪಗ್ರಾಮೈಶ್ಚತುರ್ಭಿರಪಿ ಸಸ್ಯಯುತ ಚತುಸ್ಸೀಮಂ | ನಿಧ್ಯಾ
 128. ದೃಷ್ಟಕ ಸಹಿತಂ ಸಾರಾಮಂ ಗ್ರಾಮ ಪಂಚಕಂ ರಾಜಾ | ಪಾವನತರ ಕಾವೇರೀ ಕರೋಲಾನ್ಯಾ
 129. ಲಪೂತನಾಲಪರೀತೇ | ಶ್ರೀರಙ್ಗ ಪಟ್ಟಣಾಖ್ಯೇ ಪಶ್ಚಿಮರಙ್ಗೇ ಕ್ಷಪಾದ ಪಣ್ಯಕ್ಷೇತ್ರೇ |
 130. ಫಣಿಪರಿಬ್ರಥ ಪರ್ಯಚ್ಛೇ ಶ್ರೀಭೂಮಿಭ್ಯಾಂ ಸುವೇನ ಶಯಿತಸ್ಯ | ರಜ್ಜೇಶಸ್ಯ ರಮಾಕರಲಾ
 131. ಲಿತಪಾದಸ್ಯ ಸಂನ್ನಿಧಾ ತತ್ತ್ರೀತ್ಯೈಃ ಸೋಮೋಪರಾಗಕಾಲೇ ಭೂಮಿಂ ಪ್ರದದಾಮಿ ಮೈಷ್ಣವಾ
 132. ಯೇತಿ | ಪ್ರಾದಾತ್ಯಪ್ಪಾಪ್ಪಣಮಿತಿ ಭೂದಾನಂ ದಾತ್ಯಕೃಷ್ಣರಾಜೇಂದ್ರಃ |

ಇತಃ ಪರಮುಪಗ್ರಾಮ

133. ಪ್ರದಾನ ಗ್ರಾಮ ಗೋಚರಂ | ಚತುಸ್ಸೀಮಾ ನಿರ್ಣಯಾದಿ ಲಬ್ಯತೇ ದೇಶಭಾಷಯಾ || ಹುಳ್ಳೇನ
 134. ಹಳ್ಳಿಗ್ರಾಮದ ಚತುಸ್ಸೀಮೆಯೆಲ್ಲೆ ವಿವರ | ಕರಡಿಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು ದಂಡಿನ ಹ
 135. ಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಪ್ಪಲು | ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ನರಿಗಲ್ಲ ತೊಟೆಗೆ ಬಡಗಲು |
 136. ಈ ಮಧ್ಯೆ ಹುಳ್ಳೇನಹಳ್ಳಿ ಚತುಸ್ಸೀಮೆ | ಕರಡ್ವೈಳ್ಳಿಚತುಸ್ಸೀಮೆ | ನೆರ್ಲಕೆರೆಯೆಲ್ಲೆಗೆ ಮೂ
 137. ಡಲು | ಹರಳು ಕೆರೆಯೆಲ್ಲೆಗೆ ತೆಪ್ಪಲು | ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು ಮೊಡ್ಡ
 138. ಯಕ್ಕಟ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು || ಮರಳಿಕೆರೆ ಯೆಲ್ಲೆ ಚತುಸ್ಸೀಮೆ | ಕಲ್ಲಿನಾಥಪುರದ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು
 139. ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಪ್ಪಲು | ನರಿಗಲ್ಲ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಚಕ್ಕ
 ಯಕ್ಕಟಗೆ ಬಡಗಲು | ಕಲ್ಲಿನಾಥ ಪು

140. ರದ ಚತುಸ್ಸೀಮೆ ವಿವರ ಮಾದಿಹಳ್ಳಿಗೆ ಸಲುವ ಕೆಂಪೇಗೌಡನ ಕೊಪ್ಪಲಿಗೆ
ಮೂಡಲು | ಹರಳಕೆರೆಗೆ ತೆಕ್ಕಲು |
141. ಮರಳಕೆರೆ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಮಾದಿಹಳ್ಳಿಗೆ ಮಾರನಕೊಪ್ಪಲಿಗೆ ಬಡಗಲು ||
ಹರಳಕೆರೆ ಚತುಸ್ಸೀಮೆ |
142. ಕಳ್ಳನಕೆರೆಗೆ ಮೂಡಲು | ತಟ್ಟೇಹಳ್ಳಿಗೆ ಸಲುವ ಚಕ್ಕಲಿಂಗನ ಕೊಪ್ಪಲಿಗೆ
ತೆಕ್ಕಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ
143. ಪಡುವಲು | ಕರಡಿಹಳ್ಳಿಗೆ ಬಡಗಲು ||೫|| ಇಂತೀವಿದು ಗ್ರಾಮಕ್ಕಂ ಪೊಟ್ಟು
ಚತುಸ್ಸೀಮೆ ವಿವರಮಾವು
144. ದನೆ | ನೆರ್ಲಕೆರೆ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಕ್ಕಲು |
ಬಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವ
145. ಲು ದೊಡ್ಡಯಕ್ಕಟ್ಟಿ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು || ಇಂತಿ ಚತುಸ್ಸೀಮೆಗೊಳಗಾಗಿರುವ ಕರಡಿಹಳ್ಳಿ ಕಲಿನಾಥ
146. ಪುರ ಹರಳಕೆರೆ | ಮರಳಕೆರೆ | ಹುಳ್ಳೇನಹಳ್ಳಿ | ಎಂಬೀಗ್ರಾಮಂಗಳೈದಕ್ಕಂ ಪ್ರತ್ಯೇಕವಾಗಿಯು
147. ವರವಲ ಚತುಸ್ಸೀಮಾ ಪ್ರದೇಶದಲ್ಲ ಪ್ರತಿಷ್ಠಾಪಿತಗಳಾಗಿರುವ ಪಾಪನ ಮುದ್ರಾಂಕಿತ ಶಿಲೆಗಳಂ

ನಾಲ್ಕನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ--

148. ಪರಿವೇಷ್ಟಿತ ಮಾಡಿ ಗ್ರಾಮಂಗಳೈ ಸಲೂ ಭೂಮಿಗಳೊಳಗುಂಟಾದ ಗದ್ದೆಬೆದ್ದಲು ತೋಟ
149. ತುಡಿಕೆ ಅಣ್ ಅಚ್ಚುಕಟ್ಟು ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಮಗ್ಗ ಮನೆವಣ ಸುಡ್ಡು ಪೊಮ್ಮು
150. ಸುವರ್ಣಾದಾಯ ಕಾಣಿಕೆ ಬೇಡಿಗೆ ಗ್ರಾಮಾದಾಯ ಚರಾದಾಯ ಹೋರಾದಾಯ ಇ
151. ವು ಮುನ್ನಾದ ಆ ಸಕಲ ಸ್ವಾಮ್ಯವೂ ಈ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
152. ಸಲುವುದು | ಇಂದು ಮೊದಲು ಈ ಹುಳ್ಳೇನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವು ಇದರುಪಗ್ರಾಮ
153. ಸಹಿತವಾಗಿ ಈ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯ ಮಾಡುವ ಅಧಿಕೃತ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ
154. ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕಂ ಸಲ್ವದು | ಮತ್ತಮೀ ಹುಳ್ಳೇನಹಳ್ಳಿ ಮುಂತಾದ ಗ್ರಾಮೋಪಗ್ರಾಮ
155. ಂಗಳ ಚತುಸ್ಸೀಮೆಗಳೊಳಗಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣಾಕ್ಷೀಣ್ಯಾಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂ
156. ಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು ಮೀ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
157. ಶಾಶ್ವತವಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷ್ಮ ಸ್ಥಾಯಿಯಾಗಿ ಸಲ್ವದುಯಂದು | ಆತ್ರೇಯಗೋತ್ರ ಶಿಖರಾ
158. ಲಂಕಾರ ಕಲ್ಪತಾಪಿಯುಂ ಆತ್ಮಲಾಯನ ಸೂತ್ರ ಶೋಭಾವಹ ಸುಪರ್ವ ಮಣಯುಂ ಬುಕ್ಕಾಬಾ
159. ಪ್ರಖ್ಯಾಪಕ ಸುಧಾರಸ ಫಲಮುಮೆನಿಸಿ ಪ್ರಸಿದ್ಧಿವೆತ್ತ ಚಕದೇವ ಮಹಾರಾಜೋಡೆಯರವರ
160. ಪೌತ್ರರುಂ | ಕಂಠೀರವ ನರಸರಾಜೋಡೆಯರವರ ಸುಪುತ್ರರುಂ | ಚಲ್ವಾಜಮಾಂಬಾ ಗರ್ಭಾ
161. ಮೃತಾಂಬೋಧಿ ರಾಕಾಸುಧಾಕರರುಮಪ್ಪ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
162. ಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀ ವರಾಹ ಬಿರುದನುದ್ದಂಡ ದೋರ್ದಂ
163. ಡ ಸಂಗ್ರಾಮರಾಮ ಲೋಕೈಕವೀರ ನರಪತಿ ಮಹೀಶೂರಾಪ್ರತಿಮ ಕೃಷ್ಣ ರಾಜೋಡೆಯ
164. ರವರು ಬರಸಿಕೊಟ್ಟ ಭೂವಾನ ತಾಮ್ರ ಶಾಸನ || ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂ
165. ಭುಜಾಂ | ನಭೋಚ್ಚಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವನುಂಧರಾ | ದಾನಪಾಲನಯೋರ್ಮುಘೈ
166. ದಾನಾಚ್ಚೈಯೋನು ಪಾಲನಂ | ದಾನಾತ್ಯರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ಸ್ವ
167. ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
168. ಲಂ ಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವನುಂಧರಾಂ ಪಷ್ಠಿರ್ವರ್ಷ ನಹಸ್ರಾ

169. ಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೃಪಾಣಾಂ
ಕಾಲೇ ಕಾಲೇ ಪಾ
170. ಲನೀಯೋ ಭವದ್ಧಿಃ | ಸರ್ವಾಸೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯೋ ಭೂಯೋ
ಯಾಚತೇ ರಾ
171. ಮಹಂದ್ರಃ | ಶ್ರೀ ರಾಮಾಯಣ ಧಾರತ ಪಾರಾಯಣ ವಿಹಿತವೃತ್ತಿನಾ ಕೃತಿನಾ | ಕವಿನಾ ತಿರು
172. ಮಲೆಯಾಚಾರ್ಯೇಣೇದಂ ತಾಮ್ರಶಾಸನಂ ಲಿಖಿತಂ ||-|| ೦ ||-||

ಶ್ರೀ ಕೃಷ್ಣರಾಜಃ

I B:—

1. ಶುಭಮಸ್ತು
2. ಪಾತು ತ್ರಿಣಿ ಜಗಂತಿ ಸಂತತಮಕೃಪಾಗದ್ರಾಮುಢರನ್ ಕ್ರಿಡಾ
3. ಕ್ರೋಡ ಕಲೆವರಸ್ಸ ಭಗವಾನ್ಯಸ್ಯೈವ ದಂಪ್ತಾಂಕುರೇ | ಕೂರ್ಮಃ ಕ
4. ನ್ದತಿ ನಾಲ್ತತಿ ದ್ವಿರಸನಃ ಪತ್ರಂತಿ ದ್ವಿಗದಂತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿ
5. ನಿ ಜಲಜಾತಿ ವ್ಯೋಮಾಪಿ ರೋಲಮ್ಬತಿ | ಹರೇಕ್ಷಿಲಾ ವರಾಹಸ್ಯ ದಂಪ್ತಾ
6. ದಂಪ್ತಸ್ಸ ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ ಛತ್ರ ಶ್ರಿಯಂ
7. ದಧೌ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥೇಮ ಭಜ್ಜಾದಿ ಲೀಲೆ ಸಹಜ ಸಕಲ ಕಲ್ಪಾಣೈಕತಾ
8. ನಂ ಮಹೀಯಃ | ಅಪಿ ಚ ನಿಖಿಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವೃದ್ಧ ಶಯನೀಯಂ
9. ಬ್ರಹ್ಮ ಲಕ್ಷ್ಮೀ ಸಹಾಯಂ | ಪುರುಷಾನ್ವಿದವಿಗೇಷಾಂ | ದೃಷ್ಟಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಭಿ ಪುಷ್ಕರ ಗರ್ಭೆ ಹಿರಣ್ಯಗರ್ಭೋಭೂತ್ | ಪ್ರಜಾಪತೇರಪಿ
11. ರತ್ನೇರಿಸ್ತು ರಿನ್ದೋರ್ಬುಧೋ ಬುಧಾತ್ | ಪುರುಷಾಸ್ತತಶ್ಚಾಯುರಾಯುಷೋ ನಹುಷೋ
12. ಜನಿ | ಯಯಾತಿರ್ನಹುಷಾದಾಸೀದಯಾತೇರ್ದು ಭೂಪತಿಃ | ದ್ವಾರಕಾ ನಗಗೋಪಾಂತೇ ಸ
13. ನ್ತತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಟಿ ದೇಶಮಾಜಗಮುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾಭರಣ ಕುಲದೈವತಮೀಕ್ಷಿತು ರಮಾರಮಣಂ | ರಾಮಣಿ
15. ಯಕ ಮಾಲೋಕ್ಯ ದೇಶಸ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅಶ್ವೈವ ವಸಂತಿ ಚಕ್ರಮರ್ಮಹಿ
16. ಶೂರ ಪುರೇವರೇ | ತೇಷಾಸೀದರಿಗೋಧೂಮ ಘರದ್ವೋ ವೇದ್ಯಚಾಮರಾಡ್ | ಪ್ರಾಪಾ
17. ನ್ತೇಶ್ವರ ಗಂಧಾಞ್ಯಂ ಪ್ರಾಜ್ಯಂ ವಿರುದಮೂರ್ಜಿತಂ | ಸುತಾಸ್ತ್ರಯೋಸ್ಯ ತೇಷ್ವಾಞ್ಯಸ್ತಿ
18. 'ಮರಾಜಮಹೀಪತಿಃ | ಆಸೀದನಂತರಸ್ತಸ್ಯ ಸೋದರಃ ಕೃಷ್ಣಭೂಪತಿಃ | ಆಸೀದಸ್ಯ ಕನಿ
19. ಯಾಂಶ್ರಾಮ ನೃಪಸ್ಸರ್ವ ಸದ್ಗುಣ ಗರಿಯಾನ್ | ರೇಮಡಿವೇಕ್ಷತ ಮಾ ಜಾವಜಯ-
20. ಯೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾಣಿ ಸ್ಸದೃಶಾಸ್ತೇ ಪರಸ್ಪರಂ ಸದ
21. ಶಾಃ | ಜಾತಾ ವಿಜಯ ಸಹಾಯಾ ಸ್ಸಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇಷ್ವಾದಿಮೋ ರಾ
22. ಜ ಧರಾಧಿರಾಜಸ್ಸಂಗ್ರಾಮ ಭೂಮೌ ಕಿಲ ಸಪ್ರತಿಭಂ | ಗರ್ವೋದ್ಭವಾಕ್ಷಾರುಣ ಹಲ್ಲಿಲ ನಾಥ

II a:—

23. ಮಪಥ ಯದ್ವಾಜಿ ಕಶಾಭಿಗ್ರಾತೈಃ | ಜಿತ್ವಾ ನಿರುಮಲ ರಾಜಂ ಹೃತ್ವಾ ಶ್ರೀರಂ
24. ಗ ಪದ್ಮಣಿಮಿಹಾಸೌ | ಸಿಂಹಾಸನ ಮಧಿತಿಘ್ನನ್ವ ಭವತ್ಸಾರ್ವ ಭೂಮ ಸಾಮ್ರಾಜ್ಯಂ
25. ತಸ್ಯಾನುಜೋ ವೇದ್ಯ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ವೈರರಾಜಃ | ಯಜ್ಞೋಪವಿ
26. ತಾಕೃತಿಮಿಃ | ಕ್ಷತೈರ್ದ್ರಾಘಣಾಙ್ಗಣ ಯನ ಹತಾ ಗಣಯಾಃ | ತಸ್ಯಾಸೀದ್ದೇವರಾಜೇ
27. 'ದ್ರಸ್ತೋದರಸ್ಸಮನಂತರಃ | ಚನರಾಜೋನುಜೋ ಯಸ್ಯ ಜಿಷ್ಣೋರ್ವಿಷ್ಣು ರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀ ದೇವರಾಜೇದೇರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಗ್ಗಿರೇ ಪಙ್ತಿಸ್ಯಂದನಸ್ಯೇವ
29. ನಂದನಾಃ | ದೊಡ್ಡದೇವರಾಜ ನಾಮಾ ತೇಷಾಮಾಥೋ ರಘೂದ್ರಹೋ ನಿಯತಂ ಯದ್ಭಕ್ತಿ ಭಾ

30. व विवशैर्नित्यं परिचर्यते निजैरनुजः । लक्ष्मण इव द्वितीयस्तेषु श्री चिकदेव
 31. राजेन्द्रः । मनसा वचसा वपुषा तमुपास्ते भ्रातरं ज्येष्ठं जयति शुभगु
 32. णैः स्वैरद्वितीयस्तृतीयः श्रितजन सुरभूज श्रीनिधिद्वेवराजः । परिचरति
 33. मुदायं भव्य कर्मानुजन्मा स खलु मरिय देव क्षमापतिस्सत्यस
 34. ंधः । अस्याग्रजन्मनो दोडु देवराज महीभुजः । धर्म प्रत्यनुरूपासी
 35. दमृतांबा यशस्विनी । साहि रामादिवामुष्मात्सीता कुश लवाधिव
 36. आसूत चिकदेवेन्द्र कंठीरव महीपति । तयोर्जायान्गुणैः श्रेया
 37. न्मूर स्सर्व्व कलाधरः । उदारश्चिकदेवेन्द्र उपेन्द्र इव विश्रुतः । कंसाराति
 38. ययाति विक्रम मुखैरुत्तंसिता प्राक्तनैर्यस्योदार गुणैरियं
 39. प्रकटिता चांद्रीकुलाभ्युन्नतिः । पातिव्रत्यमुपैति यत्र च जय
 40. श्रीस्सद्गुणांभोनिधिस्सोयं कीर्त्तिवधू स्वयंवर पतिः श्रीचिकदे
 41. वाधिपः । सर्व्वक्षोणिभृतां शिरस्सुकलयन् पादार्पणं प्रत्यहं पुष्प
 42. न्भूरिकलानिजैर्व्वसुकुलैराशाः परं पूरयन् । सन्मार्गं प्रथयन्
 43 to 49 in Kannada language
 49. पृथोः कथामुथा भवन्नलाभिदागल
 50. तदार घोर खर्वतागताक्ष कार्तवीर्य कीर्त्तनं । दिळीप भूपतेर्यशः कशर्म्या
 51. तु धर्मतो धरातलं प्रशासतीह चिकदेव भूवरे । सतीषु मान्यासु
 52. सतीषु तस्य श्रीदेवमांबा महिषी नृपस्य । कान्तासु कान्तासु रथांग
 53. वाणील्लक्ष्मीरिवेयं हृदयङ्गमाभूत् । शक्तिः परामूर्त्तिरियं मुरारे
 54. शरीरिणीवा करुणा तदीय्या । भूलोकपुण्यैरवतारितेयं नान्येति
 55. मान्ये महि देवमांबां । तथा देव्या साकं महित चिकदेवेन्द्र नृपतिश्च
 56. राङ्गर्व्वनराज्यं जितसकल सामन्त समिति । द्विजान्देवान्बन्धून्बिबिध विबुधा
 57. न्संश्रित जनान्परित्रातुं लक्ष्मीपतिरिव बभूवास्य जगतः । तस्मान्छ्रीचिक
 58. देवान्नृप मकुट मणिर्देवमांबो धगाब्धौ विष्णोरंशेन जातस्स जयति
 59. सततं राजकंठीरवेन्द्रः । यस्सत्ये रामचन्द्रस्सकलरिपुवनो
 60. त्पादनेयः करीन्द्रः सन्मार्गे पूर्णचन्द्रश्शुभगुण निचयेयस्स
 61. यं यादवेन्द्रः । सजयति विद्या लोल स्सकलारि नृपाल शासने का
 62. लः । कल्याण गुण सुशीलः कंठीरव नरसराज भूपाल । राजकुलाब्धि
 63. शशांकः शूरो धरणीवराह विरुदांकः । रणसीमनि निशंकस्तरुणीनिव
 64. हेनवीन मीनांकः । लुठितशात्रव मदगज कंटगळद्रक्तधार विग्रह रुचि
 65. रः । कंठीरव इव विलसति कंठीरव नरसराज ओडेयोयं । ग्रामे ग्रामे
 66. भूरिमृष्टान्नदानं देवस्थानान्युत्सवास्तेषु नित्यं । मार्गे मार्गे सद्
 67. नानि प्रपाश्च शासत्युर्व्वी राज कंठीरवेन्द्रे । कंठीरव क्षमापति धर्मपत्नी
 68. चल्वाजमावेति जगत्प्रसिद्धा । लायानुवृत्या भवदात्मभर्तृ रामस्य सीतेव गु
 69. णाभिरामा । तस्यां कंठीरवादजनि यदुपनिर्देवकीर्म्मसिधौ शौरे कृष्णा
 70. धरित्रीमवतुमिव सुतः कृष्णराज श्रितीन्द्रः । संप्राप्ता यस्य जन्मोत्सव पटह
 71. रवादागतादर्थि सात्थाङ्गीतात्प्रत्यर्थि वृन्दादधिक विजयिता चिकदेवेन्द्र
 72. माशु । अरुण पाणि तलोदर रश्मितैरमल शंखरथाङ्ग सरोरुहैः
 73. अर्पि समाकलनेन रमा भुवोर्हरिर्मधि मही कृष्ण महीपति । आनर्द्ध
 74. यं कुलपति चिकदेवराजा भक्त्या खहस्त धृतया निज मुद्रया च । पौ
 75. त्रो भवत्स कृपयास्य स एव कृष्णो नाम्ना गुरुस्तमकरोत् किल कृष्णराजं

76. अलंक्रियाङ्गेष्विह रुक्मिणीयं वक्त्रांबुजेवागियमत्र सत्या श्री कृष्ण रा
77. जे बलभद्र योगोप्यसौ स्फुटं शंसति कृष्ण भावं । गांभीर्यं गरिमा
78. मतिर्मधुरिमादाक्ष्यं दया धीरता प्रागल्भ्यं पटुता प्रधान परता प्रेम
79. प्रसन्नागिरः । इत्थं ये चिकदेव भूभुज महाराजे महांतो गुणास्तान्स
80. वर्णिह कृष्णराज नृपतौ साक्षाद्वेक्षा महे । वृष्णिवंश सुधाब्धीन्दुः कृष्णराज
81. महीपतिः । विष्णुरेव स्वयंनोचेद्वैष्णव श्रीरियं कुतः । श्री यादवा
82. चलपतेः कुलनायकस्य नारायणस्य नवरत्न किरीटमग्न्यं । संपत्सु
83. तस्य च तदुत्सव दिव्यमूर्त्तैस्सद्रत्न कंचुक मुदं चित मन्वकाशीत्
84. श्री वैकटाचलपतेः शुभदन्त चित्रां सौवर्णपट्ट घटितां शिबिकां सु
85. रम्यां । सर्वोत्सवाय स सुखास्तरणोपबर्हा भक्तधार्यत्सुमह
86. र्ती कृति कृष्णराजः । पाताळं परिपालयत्यहिपतौ वाताशना भोगिनः
87. शक्रे शासति नाकलोकममरास्सत्राशनं भुंजते । क्षोणीं रक्षति कृष्णराज
88. नृपतौ सर्वे लभन्ते जना मृद्वन्नं मृदुलांबरं मृगमदं चामीकरं
89. चामरं

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92. यद्दानं सुरभूरुहन्तिरयते यच्छीस्सु
93. राधीश्वरं यत्कीर्तिं सुरनिश्चुगां सुरगुरुं यदुद्धिरिस्था किल । यच्छौर्यं द्विषता
94. त्रिणेत्र नयन प्रोद्यत्करालानलं सोयं सत्यपराक्रमो विजयते श्री कृष्णराजो
95. नृपः । इत्थं समस्त नृपरत्न किरीट नृत्यदाज्ञानटी । चटुल नाटक सूत्रधारः श्री

III B:—

96. कृष्णराज नृपतिस्सकलांश्च धर्मान्कुर्वन्नथाच्युत कृपा पति ब्रह्मणार्थं । श्री
97. निवास यतीन्द्रस्य कृपया परिपुष्टया श्रीवैष्णव श्रिया कृष्णराजेंद्रो
98. तीव राजते । राज धर्मेण सतनं रंजियन्नखिलाः प्रजाः । सुधांशुरिव भूतानां
99. शुभदीयारभवत्सदा । यास्मिन्नजयति महीं देव द्विजवन्धु मित्रवर्गाणां
100. प्रकृतीनां प्रबलमभूत्पुष्टिः पुष्टिर्जयश्च धर्मश्च । सोयं पश्चिमरंगराज
101. नगरी सिंहासनाधीश्वर श्री नारायण पाद पंकज युगी विन्यस्त विष्णुभरः । प्रत्य
102. र्तिश्चित्तिपालरत्नमकुटी नीराजितांघ्रिश्चिरदेव ब्राह्मण रक्षणाय जगती
103. साम्राज्य दीक्षावहन । सर्वाणि दानानि सदा द्विजेभ्यः कुर्वन्मुदा कृष्णनृपाल च
104. ंद्रः । तेयोत्तमं दानमतीव लोके भूदानमेवेति कृती विदित्वा स्वाचार्याप्रिय शिष्या
105. य सांगाद्यन शालिने । सम्यगाचार निष्ठाय सात्विकाय कुटुंबिने । सिंग्य
106. प्पेरुमाळ नाञ्च भारद्वाजाय पात्रभूताय । ग्रामं प्रादात्प्रेम्णा भूमीन्द्रः ।
107. सर्वं सस्यवत्सीमं । सग्रामो होयसले देशे दोगर्वाडु समीपतः नागम
108. ङ्गल संज्ञस्य नगरस्य स्थले स्थितः । हुळलेन हळली संज्ञोयं कोप्पलु द्विनियान्वितः
109. तस्यैतस्य चतुस्सीमा निर्णयादि प्रबोधकं वराह मुद्रा संयुक्तं स्वह
110. स्ताक्षर चिन्हितं । आचंद्रार्कस्थितेः कर्तृ ताम्रशासन मुत्तमं । दातव्यमित्यप्र
111. तिम कृष्णराज महीपतिः । श्री रामायण पूर्वक तिरुमलेयार्थं कवि
112. समाह्वय । अदिशच्छासन पद्यान्विरचय पलकासु लिख सुखायेति । दा
113. तुः प्रतिगृहीतुश्च सर्वधर्मात्थं साधनं । तेनैव विदुषा चेदं लिख्यते तांत्र
114. शासनं ॥—॥ स्वस्ति श्रीनाथ नाभी नलिन भव विधातुर्द्वितीयो परार्हन्धाद्यं
115. वाराह कल्पे परिणमतिमनोरन्तरे सप्तमस्य । अष्टाविंशे युगेस्मिन्कलि

116. समयमुखे शालिवाहे शकाब्दे भूते शैलार्णवर्त्तुक्षिति परिगणितेनन्तरे वर्त्तमा
 117. ने वर्षे विश्वावसाश्वयुजे पक्षेच पांडवे । पौर्णमास्यां रवेर्वारे तारेत्रा
 118. श्वनि संज्ञिके । वज्रयोगे भद्रनाम्निकरणे ग्रहणे विद्योः पुण्यकाले मही
 119. दानं कर्त्तुं पृथ्वीन्द्रपुङ्गवः । द्वारवनि नगरागत यादव भूपाल पुण्य फल
 120. सन्तानः । अर्थिजन कल्प शाखी प्रत्यर्थि वज्र सपक्ष पर्वत वज्री । श्रीमद्राजाधि
 राज्ञः श्री
 121. भूपाल परमेश्वरः । प्रौढप्रताप वीरो नरपतिरात्रेय गोत्र संजातः । गुणसिन्धु

IV a:—

122. राश्वलायन सूत्री क्षत्रियवरश्च क्रक्षःखी । चिकदेवराज पौत्रः पुत्रः
 123. कंठीरव क्षितीन्द्रस्य । अप्रतिमकृष्णराजः । श्रीमानश्रान्तदान सुरभू
 124. जः । भारद्वाजायापस्तंभाय यजु श्रुतिप्रवीणाय । तिरु नारायण पे
 125. रुमाल् पौत्रायाल्लघिय शिगिय पुत्राय । शिग्यप्पेरुमाल्नाम्ने ग्रामं
 126. हुळ्ळेनहळ्ळिमभिरामं । करयळ्ळि मरळिकेरे कलिनाथ पुरो हरळ्ळु हळ्ळिरित्ये
 127. नैः । संयुक्तमुपग्रामैश्चतुर्भिर्भरपि सस्ययुत चतुस्सीमं । निध्या
 128. यष्टक सहितं सारामं ग्राम पंचकं राजा । पावनतर कावेरी कल्लोलास्फा
 129. ल पूत साल परीते । श्रीरङ्ग पट्टणाख्ये पश्चिमरङ्गक्षपाद् पुण्यक्षेत्रे
 130. फणि परिवृढ पर्यङ्के श्रीभूमिभ्यां सुखेन शयितस्या रङ्गेशस्य रमाकर ला
 131. लित पादस्स सन्निधौ तत्प्रीत्यै । सोमोपराग काले भूमिप्रददामि वैष्णवा
 132. येति । प्रादात्कृष्णार्पणमिति भूदानं दातु कृष्णराजेन्द्रः । इतःपरमुपग्राम
 133. प्रधानग्राम गोचरं । चतुस्सीमा निर्णयादि लियते देशभाषया
 134 to 164 are in Kannada language
 164. एकैव भगिनी लोके सर्वेषामेव भू
 165. भुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुन्धरा । दान पालनयोर्मध्ये
 166. दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं । स्व
 167. दत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फ
 168. लं भवेत् स्वदत्तां परदत्तां वा योहरेत वसुन्धरां षष्टिवर्ष सहस्रा
 169. णि विष्टयां जायते किमिः । सामान्योयं धर्मसेतु नृपाणां काले काले पा
 170. लनीयो भवद्भिः । सर्वानेताभविनः पार्थिवेन्द्राभूयो भूयोयाचते रा
 171. मचन्द्रः । श्री रामायण भारत पारायण विहित वृत्तिना कृतिना । कविना तिरु
 172. मलेयाचार्येणैदं ताम्र शासनं लिखितं ॥-॥ ० ॥-॥

श्री कृष्णराजः

Transliteration

I A—

1. śubham astu ।
2. pātu triṇi jaganti santatam akūpārād dharām uddharan krīḍā-
3. krōḍa-kaḷēbaras sa bhagavān yasyaiva daṁshṭrāṁkurē । Kūrmah ka-
4. ndati nālati Dvirasanah patranti dig-dantinō Mēruḥ kōśati mēdi-
5. nī jalajati vyōmāpi rōlambati । Harēr lilā varāhasya daṁshṭrā-
6. daṇḍas sa pātu vah । Hēmādri-kalaśā yatra dhātrīchhatra-śriyam

7. dadhau¹ jayati bhuvana-janma-sthēma-bhaṅgādililam sahaja-sakala-kalyāṇaikatā-
8. nam mahīyyaḥ¹ api cha nikhila-hēya-pratyanīkam tadēkaṁ vaṭa-daḷa-śayanīyyam
9. Brahma Lakṣmī-sahāyam¹ purushān achid-aviśēshām¹ dṛishṭvā dayāmāna-mānasasya
10. tadā Purushōttamasya nābhī-pushkara-garbbhē Hiranyagarbbhōbhūt¹ Prajāpatēr Atri-
11. r Atrēr Indur Indōr b Budhō Budhāt¹ Purūravāstatasch-Āyushō Nahushō
12. jani¹ Yayātir Nahushādāsīd-Yayātēr-Yadu bhūpatiḥ¹ Dvārakā-nagarō-pānte sa-
13. ntatā tasya santatiḥ¹ tasyām kṛitāvatarāḥ katichana Karuṇāṭa-dēsam ājagmuḥ¹ Ya-
14. dugiri śikharābharaṇam¹ kula-daivatam ikṣhitum Rāmā-ramaṇam¹ rāmaṇi-
15. yyakam ālōkya dēśasyāsya samutsukāḥ¹ atraiva vasatiṁ chakrur Mahī-
16. śūra purē varē¹ tēshv āsīd ari-gōdhūma-gharaṭṭō Beṭṭachāmarāt¹ prāpā-
17. ntembara gaṇḍākhyam prājyam birudam ūrjjitam¹ sutās trayōsya tēshv-ādyas Ti-
18. mma-Rāja mahīpatiḥ¹ āsīd anantaras tasya sōdaraḥ Kṛishṇa-bhūpatiḥ āsīd asya kanī-
19. yāmś Chāma nṛipas sarvva-sadguṇa-garīyān¹ Rēmaṭi-venkaṭam ājāv ajaya-
20. dyō Rāma Rāja sēnānyam¹ chatvārōsya kumārānis sadṛisās tē paras-param sadṛi-
21. śāḥ¹ jātā vijaya-sahāyās sākshād iva sādhanōpāyāḥ¹ tēshv ādimō Rāja-dharādhirājas samgrāma-bhūmau kila sa-pratijñam¹ garvvōddhataṁ Kāruga halli-nātha-

II A—

23. m apōthayad vāji-kaśābhighātaiḥ¹ jitvā Tirumala rājam hṛitvā Śrīraṁ-
24. gapaṭṭaṇam ihāsau¹ simhāsanam adhitishṭhanu anvabhavat sārsva-bhauma sāmrājyam
25. tasyānujō Beṭṭada Chāmarājah pratāpa-santāpita-vairi-rājah¹ yajñōpavī-
26. tākṛitibhiḥ kshatair drāg raṇāṅgaṇē yēna hatā gaṇēyāḥ¹ tasyāsīd Dēva-rājē-
27. mdras sōdaras samanantaraḥ¹ Chamnarājōñujō yasya Jishṇōr Vishṇur ivājani¹ a-
28. sya śrī Dēvarājēmdōr anuraṁjayataḥ prajāḥ¹ chatvārō jajñire paṇṭisya-mdansy-ēva

29. nandanāḥ ! Doḍa dēvarāja nāirā tēshām ādyō Raghūdvahō niyatam yad-
bhakti bhā-
30. va vivaśair nityam paricharyatē nijair anujaiḥ ! Lakshmana iva dvitīyas
tēshu śrī Chikka dēva-
31. rājēndrah ! manasā vachasā vapushā tam upāste bhrātaram jyēsthān
jayati śubha gu-
32. naiḥ svair advitīyas tṛitīyāḥ śrita-jana-surabhūja śrī nidhird Dēvarājaḥ !
paricharati
33. mudāyam bhavya karmmānujanmā sa khalu Maṛiya-dēva-kshnāpatis
satya-sa-
34. mḍhaḥ ! asyāgrajanmanō Doḍa dēvarāja mahībhujah ! dharmna-patny
anurūpāsī-
35. d Amṛitāmbā yaśasvinī ! sā hi Rāmād ivānushmāt Sītā Kuśa-Lavā
iva !
36. āsūta Chika-dēvēndra Kaṁthīrava-mahipati ! tayōr jīyān guṇaiḥ śrēyā-
37. n śūras sarvva kalādharah ! udāras Chika-Dēvēndra Upēndra iva
viśrutaḥ ! Kamsārāti
38. Yayāti-Vikrama-mukhair uttamsitā prāktanair yasyōdāra-guṇair iyam
39. prakatitā chāndrī-kulābhynnatih ! pātivratyam upaiti yatra cha jaya-
40. śris sad-guṇāmbhōnidhis sō'yaṁ kīrtti-vadhū-svayamvara-patiḥ śrī
Chikka-Dē-
41. vādhipah ! sarvva-kshōṇi-bhritāṁ śirassu kalayan pādārppaṇam praty-
aham pushṇa-
42. n bhūri kalā nijair vvasu-kulair āśāḥ param pūrayan ! sanmārggaṁ
prathayan
43. vṛi || baḷegum sanṭasam unṁugum bage yaralgum prajñe salgum
vacham paliku-
44. m geyme madalgum oljasam aṇam peṁp-ērugum mattam ēṁ ! keḷe
golgum
45. nevam illadella jagamant ālgaigum ā daivamum talirvannam Chikadeva-
rāyana
46. dayāṁkūrāṁkaṭākshāntadoḷe ! baḷed-ari sainyadalli Chikadēva nṛi-
palana kaiyya

II B—

47. naṁdakam poledodaṇāntu kurtti karuḷam bharadintiridurbbi rāja saṁ-
kuḷamane
48. poydu kāydu Madhurēsana geldu puravrajamgaḷaṁ śeḷed-eḍeyāḍugum
kha-
49. ḷara śikshipa Kṛishṇana līleyante vōl ! prithōḥ kathāmuthā bhavan.
naḷābhidāgaḷa-

50. ttadāra ghōra kharvatāgatāksha Kārttavīrya kīrttanam ! Dīlīpa bhūpatēr
yasah kva śarmma yā-
51. tu dharmmatō dharātalam prasāsatiha Chikka dēva bhūvarē ! satishu mā-
nyāsu
52. satishu tasya śrī Dēvamāmbā mahishī nṛipasya ! kāntāsu kāntāsu
rathāṃga
53. vāṇīr ! Lakshṇīr ivēyam hṛidayāṅgam ābhūt śaktiḥ parāmūrttir iyaṁ
Murārē
54. śarirīṇivā karuṇā tadīyyā ! bhūlōka puṇyair avatāritēyam nānyēti
55. mānyē mahi Dēvamāmbām ! tayā dēvyā sākam mahita-Chikadēvēndra-
nṛipatiś chi-
56. rān kurvvan rājyaṁ jita-sakala-sāmanta-samitiḥ ! dvijān dēvān bandhūn
vividha vibudhā-
57. n saṁsṛita-janān paritrātum Lakshṇī-patiriva babhūvāsyā jagataḥ !
tasmāchchbri Chikka
58. dēvān nṛipa-makūṭa-maṇīr d Dēvamāmbōdharābdhau Viṣṇōr aṁśēna
jātas sa jayati
59. satataṁ rāja-kamṭhīravēndrah ! yas satyē Rāma chaṁdras sakala ripu
vanō-
60. tpātānēyaḥ karīṁdraḥ sanmārgē pūrṇa chaṁdras śubha-guṇa-nichayē
yas sva-
61. yaṁ Yādavēndrah sa jayati vidyālōlas sakalāri nṛipāla śāsanē kā-
62. laḥ ! Kalyāṇa-guṇa-sūśilāḥ Kamṭhīrava Narasarāja bhūpālāḥ ! rāja-
kulābdhi-
63. śasāṁkaḥ śūrō dharaṇī varāha birudāṁkaḥ ! raṇasīmani niśśāṁkas-
taruṇīniva-
64. hē navīna-mīnāṁkaḥ ! lumṭhita śātrava-mada-gaja-kamṭha gaḷad
rakta dhāra vighraha ruchi-
65. raḥ ! kamṭhīrava iva vilasati Kamṭhīrava Narasarāja oḍeyōyaṁ ! grāmē
grāmē
66. bhūri mṛishtāṇna-dānam dēvasthānāny utsavās tēshu nityaṁ ! mārgē
mārgē sadva-
67. nāni prapāścha śāsatyurvviṇ rāja-kamṭhīravēndrē ! Kamṭhīrava
kshāmāpati dharmma patnī
68. Chalvājamāmbēti jagat prasiddhā ! chhāyānuvṛityā bhavadātma bharttū
Rāmasya Sītēva gu-
69. nābhīrāmā ! tasyāṁ Kamṭhīravēndrād ajani Yadupatir Dēvakī-garbha.
sindhau Śaurēḥ Kṛishṇō-
70. dharitṛīm avatum iva sutāḥ Kṛishṇarāja Kshitīndrah ! samprāptaḥ yasya
janmōtsava pataha

III A—

71. ravād āgatād artthi-sārthhād bhītāt pratyartthi brimḍād adhika vijayitā
Chikkadēvēṃdra-
72. m āsu¹ aruṇa--pāṇi talōdara rakshitair amalāsāṇikha rathāṅga
sarōruhaiḥ
73. api samākalanēna Ramā bhuvōr Harir madhimahī Kṛishṇa mahīpatim
ānarchcha-
74. yaṃ kulapatim Chika-dēva-Rājō bhaktyā svahastā dhṛitayā nija mudrayā
cha¹ pau-
75. trō bhavat sa kṛipayāsa sa ēva Kṛishṇō nāmnā gurus tam akarōt kīla
Kṛishṇarājam
76. alaṃkṛiyāṅgēshviha Rukminīyyaṃ vaktraṃbujē vāgiyam atra satyā
śrī Kṛishṇarā-
77. jē Balabhadrayōgōpyasau sphutaṃ śaṃsati kṛishṇa bhāvaṃ¹ gāṃbhīr-
yaṃ garimā-
78. matir mmadhur imādākshyaṃ dayā dhīratā prāgalbhyaṃ paṭutā pradhāna
paratā prēma-
79. prasannāgiraḥ¹ itthaṃ yē Chika-Dēva-bhūbhujā-mahārājē mahāntō guṇās
tān sa-
80. rrvān iha Kṛishṇarāja nṛipatau sākshād avēkshāmahē¹ Vṛishṇi-vaṃśa-
sudhābhdhīnduḥ Kṛishṇarāja
81. mahīpatiḥ¹ Vishṇur ēva svayaṃ nōchēd Vaishṇava-śrīriyaṃ kutaḥ¹ śrī
Yādavā-
82. chala patēḥ kula-nāyakasya Nārāyaṇasya navaratna-kirītaṃ agryaṃ -
sampsatsu-
83. tasya cha tadutsava divya mūrttēs sadratna-kaṃchukam udamchita
manvakārśit¹
84. śrī Vēṃkaṭāchala patēḥ śubhadanta chitrāṃ sauvarṇa- paṭṭa-ghaṭitāṃ
śībikāṃ su-
85. ranyāṃ¹ sarvōtsavāya sa-sukhāstaraṇō-pabarhāṃ bhaktyārpayat
sumaha-
86. tīm kṛiti Kṛishṇarājaḥ¹ pātāḥ paripālayaty ahipatau vātāsānā
bhōginaḥ
87. Śakrē śāsati nāka-lōkam amarās satrāśanaṃ bhujjātē¹ kshōṇīm rakshati
Kṛishṇa-Rāja
88. nṛipatau sarvvē labhantē janā mṛidvannaṃ mṛidulāṃbaram mṛiga-
madaṃ Chāmīkaraṃ
89. chāmaram¹ Kāṇḍa padya¹ eredarg-ivavu sura-taru sura-maṇi sura-
paśugaḥ ereyadargg -o-
90. Id ivam maraṇaṃ maṇiyuṃ paśuvuṃ doreye śrī Kṛishṇa-rāja dharāṇi-
śvaranōḥ

91. śaraṇāgataṃ rakṣhaṇaṃ birudaṃ śibi kṛtayugakke trētege rāmaṃ
vara kṛṣṇaṃ dvāpa-
92. radoḥ dharisidaṃ f kalige kṛṣṇarāja narēndraṃ f yad dānaḥ sura-bhū-
ruhan tirayatē yach chhṛis su-
93. rādhisvaram yatkṛti sura niṣṇugāṃ suragurum yad buddhir itthā
kila f yach chhauryam dvishatā-
94. m tri-nētra nayana prōdyatkarālānalam sōyam satya-parākramō vijayatē
śrī kṛṣṇa Rājō-
95. nṛipaḥ f itthaṃ samasta-nṛipa-ratna-kirita-nṛityad-ājñā-naṭi f chaṭula-
nāṭaka-sūtradhāraḥ śrī

III B---

96. Kṛishṇarāja-nṛipatis sakalāṁścha dharmmān kurvann athāchyuta
kṛipāpati-bramhaṇārthaṁ | Śrī-
97. nivāsa yatīmdrasya kṛipayā paripushtayā Śrīvaishṇava śriyā Kṛishṇa
rājēndrō-
98. tīva rājate | rāja dharmmēṇa satataṁ raṁjyann akhilāḥ prajāḥ |
sudhāṁśuriva bhūtānāṁ
99. śubhadīyārabhavat sadā | yasmin raṁjayati mahīm dēva-dvija-bandhu-
mitravargāṇāṁ
100. prakṛitīnāṁ prabalaṁ abhūt tushṭiḥ pushtir jayaścha dharmmaścha |
sōyaṁ Paschima Raṁgarāja-
101. nagarī simhāsanādhiśvara śrī Nārāyaṇa pādapaṁkaja-yugī vinyasta
vishvagbharaḥ | praty-
102. rtthi kshitipāla-ratna-makuṭi-nīrājitāṁghrischiraṁ dēva-brāhmaṇa-raksha-
nāya jagatī
103. sāmrajya-dīkshāṁ vahan | sarvāṇi dānāni sadā dvijēbhyaḥ kurvann
mudā Kṛishṇa nṛipāla-cha-
104. mdraḥ | tēshōttamaṁ dānam atīva lōke bhūdānam ēvēti kṛiti viditvā |
svāchārya-priya-śishyā-
105. ya sāṁgādyana-sālinē | samyag āchāra nishṭhāya sātvikāya kuṭumbinē |
Simgya-
106. pperumāḷ nāṁnē Bhāradvājāya pātrabhūtāya | grāmaṁ prādāt prēmṇa
bhūmīmdraḥ |
107. sarvva-sasyavat-sīmaṁ | sa-grāmō Hoysalē dēśē Hogarnnādu samīpataḥ
Nāgama-
108. ṅgala saṁjñasya nagarasya sthalē sthitaḥ | Hullēna hallī saṁjñōyam
Koppalu dvitīyānvitaḥ
109. tasyaitasya chatus sīmā nirṇayādi prabōdhakaṁ varāha mudrā-samyuk-
taṁ sva-ha-
110. stākshara chinhitam | ā-chandr-ārkkasthitēḥ kartri tāmra śāsanam
uttamaṁ | dātavyam ity apra-

111. tima Kṛishṇa Rāja mahīpatiḥ || śrī Rāmāyaṇa pūrvvaka Tirumaleyāryam
kavim
112. sam-āhūya | adīśach chhāsana padyām virachaya palakāsu likha sukhāyēti |
dā-
113. tuḥ pratigrihītuścha sarvva dharmārttha sādhanam | tēnaiva vidushā-
chēdam likhyatē tāmbra
114. śāsanam || = || svasti śrīnātha-nābhī-naḷinabhava vidhātur dvitīyē
parārdddhēnhy-ādyē
115. Vārāha kalpe pariṇamati manōraṃtarē saptamasya | aṣṭā vimśē
yugēsmin Kali
116. samaya mukhē Śālivāhē śakābdē bhūtē śailārṇavarttu-kshiti-pariganitēnan-
tarē varttamā-
117. nē varshē Viśvāvasyāyujē pakshē cha pāṇḍavē | paurṇamāsyām Ravēr-
vārē tārētr Ā
118. śvini samjñikē | vajra yōgē bhādṛa-nāmni karaṇē grahaṇē vidhōḥ |
punya kāle mahī
119. dānam karttum prithvīmdra puṅgavaḥ | Dvāravati nagarāgata Yādava
bhūpāla punya phala
120. santānaḥ | artthi-jana-kalpa śākhī pratyartthi vraja sa-paksha parvata vajrī |
śrīmad rājādhirājaḥ śrī
121. bhūpāla-paramēśvaraḥ || prauḍha-pratāpa-vīrō narapatir Ātrēya-gōtra-
samjātaḥ || guṇa-simḍhu-

IV A—

122. r Āśvalāyana sūtrī Kshatriya varaścha Rikśākhī | Chika Dēva-Rāja
pautraḥ putrah
123. Kamthīrava-kshitīmdrasya | apratima-Kṛishṇa Rājaḥ | śrīmān aśrānta
dānasurabhū-
124. jaḥ | Bhāradvājāy Āpastambāya Yajuśruti pravīṇāya | Tirunārāyaṇa Pe-
125. rumāl pautrāy Ālaghiya Simgiya putrāya | Simgyap Perumāḷ nāmnē
grāmam
126. Hullēna haḷḷim abhirāmam | Karaḍhyaḷḷi Maraḷikere Kalinātha purōharaḷu
haḷḷir ityē-
127. taiḥ | samyuktam upagrāmaīs chaturbbhir api śasya-yuta chatus sīmam |
nidhyā-
128. dyastaka sahitam sārāmam grāma paṃchakam rājā | pāvana tara Kāvērī
kaillōlāsphā-
129. la pūta sāla parīte | Śrīraṅgapatṭaṇākhyē Paschima Raṅgē kshapāda punya
kshētrē
130. phani paribṛḍha Paryāṅkē śrī bhūmibhyām sukhēna śayitasya |
Raṅgēśasya Ramākara tā-

131. lita pādassa sannidhau tatprityai ! sōmōparāga kālē bhūmim pradaḍāmi
Vaishṇavā-
132. __yēti ! prādāt Krishṇārppaṇam iti bhū dānam dātri Kṛishṇa Rājēndrah !
itaḥ param upa grāma
133. pradhāna grāma gōcharaṃ ! chatus sīmā mṛṇyādi likhyatē dēśa
bhāshayā Hullēna
134. haḷli grāmada chatus sīme yelle vivara ! Karaḍi haḷli yellege mūḍalu
Daṃḍinaha-
135. ḷli yellege teṅkalu ! Biṃḍēna haḷli yelege paḍuvalu ! Narigalla toṛege
baḍagalu !
136. ī madhya Hullēna haḷli chatus sīme ! Kiraḍhyaḷli chatus sīme !
Nerḷlakere yellege mū-
137. ḍalu ! haraḷukere yelege teṅkalu ! Hullēna haḷli yellege paḍuvalu Doḍḍa
138. Yakkati yellege baḍagalu || Maraḷikere yelle chatus sīme || Kallinātha
purada yelege mūḍalu
139. Hullēnahalli yelege teṅkalu ! Narigalla yellege paḍuvalu ! Chikka
yakkatiḡe baḍagalu ! Kallinātha pu-
140. rada chatus sīme vivara ! Māḍihallige saluva Kempēgauḍana Koppalige
mūḍalu ! Haraḷakerege teṅkalu !
141. Maraḷikere yellege paḍuvalu ! Māḍi haḷlige Māraṇa koppalige baḍagalu !
Haraḷakere chatus sīme !
142. Kallanakerege mūḍalu ! Taṭṭehallige saluva Chikalingana koppalige
teṅkalu ! Daṃḍina haḷli yellege
143. paḍuvalu ! Karaḍi haḷlige baḍagalu || imṭi aidu grāmakkam voṭṭu
chattus sīme vivaram āvu-
144. dene ! Nerḷlakere yellege mūḍalu ! Daṃḍina haḷli yellege teṅkalu !
Biṃḍēnahalli yellege paḍuva-
145. lu Doḍḍayakkati yellege baḍagalu || imṭi chatus sīmeg olagāgīruvī Karaḍi
haḷli Kalinātha-
146. pura ! Haraḷukere ! Maraḷikere ! Hullēna haḷli ! embī grāmamgal aidakkam
pratyēkam āgiy a-
147. varava[r] a chatussīmā pradēśadaini pratisṭhāpitagaḷ āgīruva Vāmana
mudrāṃkita śilegalim

IV B—

148. parivēshṭita māḍi grāmamgalge salū bhūmiḡaḷoḷḡ umṭāda gadde
beddalu tōṭa
149. tuḍike aṇe achchukaṭṭu kāḍārambha nīrārambha magga manevaraṇa suṅka
pommu
150. suvarṇādāya kāṇike beḍige grāmādāya charādāya hōrādāya i-
151. vu muntāda ā sakala svāmyavū ī Śimgyapperumālayyage sarvvamānya-
vāgi

152. saluvudu¹imdu modalu i Hullēnahalli yemba grāmavu idar-upagrāma
153. sahitav āgi i Śingyapperumālāyaya māḍuva ādhi kraya dāna parivart-
tanegaḷ emba
154. vyavahāra chatuṣṭayakkam salvudu¹mattam i Hullēnahalli muṃtāda
grāmōpagrāma-
155. mṅala chatuṣ simegaḷolaḡaṇa nidhi-nikshēpa-jala-pāshāṇākshīṇy-āgāmī
siddha sādhyam-
156. gaḷemba aṣṭa-bhōga-tēja-svāmyamgaḷum i Śingyapperumālāyayaga
sarvvamānyavāgi
157. śāśvatavāgi āchamdrārkkā-sthāyiyāgi salvudu yemdu¹Ātrēya-gōtra
śikharā-
158. laṃkāra-kalpa-śākhiyūṃ Āśvalāyana-sūtra śōbhāvaha suparvva-
maṇiyūṃ rikśākhā-
159. prakhyāpaka-sudhārāsa-phalamum enisi prasiddhivetta Chikadēva
mahārājoḍeyaravara
160. pautrarum¹Kaṃṭhīrava Narasarājoḍeyaravara suputrarum¹Chalvājamām
bā garbhā-
161. mṛitāmbōdhi-rākā-sudhākararum appa śrīman mahārājādhirāja rāja-
paramē-
162. śvara prauḍha-pratāpa birudemtembara gaṃḍa dharāṇi-varāha birudan-
uddaṃḍa dorddaṃ-
163. ḍa saṃgrāma-Rāma lōkaika-vīra narapati mahīśūrāpratima Kṛishṇa-Rā-
joḍeya-
164. ravaru barasi koṭṭa bhūdāna tāmra śāsana¹ēkaiva-bhaginī lōkē sarv-
shāmēva bhū-
165. bhujām¹na-bhōjyā-na-karagrāhyā vipradattā vasuṃdharā¹dāna-pāla-
nayōr madhye
166. dānāch chhrēyōnupālanaṃ¹dānat svargam avāpnōti pālanād achyutam
padaṃ¹sva-
167. dattā dviguṇaṃ puṇyaṃ para-dattānupālanaṃ¹paradattāpahārēṇa
svadattaṃ nishpha-
168. laṃ bhavēt sva-dattāṃ para-dattāṃ vā yōharēta vasuṃdharāṃ shashtir
vvarsha sahasrā-
169. ṇi viṣṭāyāṃ jāyatē krimiḥ¹sāmānyōyaṃ dharmaṃ sētu nṛipāṇāṃ kālē
kālē pā-
170. laṇiyō bhavadbhiḥ¹sarvvān ētān bhāvināḥ pāṛthivēmdrān bhūyō
bhūyo yāchatē Rā-
171. machamdraḥ¹śrī Rāmāyana-Bhārata-pārāyaṇavihita-vṛittinā kṛitinā
kavinā Tiru-
172. maleyāchāryēṇēdaṃ tāmra śāsanaṃ likhitaṃ ^{||=||} śrī Kṛishṇa
rājāḥ.

Translation

May it be prosperous. May that god ever protect the three worlds, who assumed the sportive form of the Boar, which raised up the Earth from the ocean, on the tip of whose tusk rests the tortoise, like the root bulb of the lotus, from which as a stalk, rises the serpent, from which the elephants of the eight points of the compass develop as its leaves, upon which rests Mēru as the bud, whereof the earth is the blossom, over which the sky forms a canopy resembling a swarm of bees. May the tusk of the Boar form of Vishṇu protect you, which is a stick for the umbrella, the Earth, topped by the snowy mountain as its finial.

Supreme is he, whose pastime, the erection, preservation and destruction of the universe, the sole abode of all happiness, the subduer of all evil, the only one, reposing on the leaf of the banyan—Brahma (or Vishṇu) with Lakshmī as his consort. Seeing that mankind were not distinguishable from irrational things, from the middle of the lotus navel of the beneficent Purushōttama (Vishṇu) sprang Hiranyagarbha (Brahmā). From Prajāpati (Brahma) was born Atri and from Atri, the Moon. From the Moon sprang Budha; from Budha was born Purūrava; and from him sprang Āyu and from Āyu sprang Nahusha. From Nahusha was born Yayāti; and from Yayāti the king Yadu, whose descendants occupied the country around the city of Dvārakā.

Some born in that race came to the Kārṇāṭa dēśa to visit their family god Rāmāramaṇa, the ornament of the peak of Yadugiri. Seeing the beauty of the country, they were greatly pleased and settled in the city of Mahīśūra.

From them sprang Beṭṭa-Chāmarāt, a mill for grinding the wheat, his enemies, who gained the distinguished title of Antembara-gaṇḍa. He had three sons, of whom the first was Timma Rāja mahīpati and next to him was his brother Kṛishṇa-bhūpati. His younger brother was Chāma nṛipa, possessed of all good qualities, who conquered in battle Rēvaṭi-Venkaṭa, the general of Rāma-rāja.

He had four sons unequalled by others and only equalled by one another; born as aids to victory, like the embodiments of the four modes of royal policy. The eldest of them, Rājādhīrāja, according to his vow thrashed the proud lord of Kāruga-halli on the field of battle with his riding whip. Having conquered Tirumalarāja and taken Śrīraṅgapaṭṭaṇa, he seated himself on the throne and enjoyed the dominion of the whole land. His younger brother was Beṭṭada Chāmarāja who with the fire of his valour consumed the hostile kings, and slashed numbers on the field of battle with wounds resembling the sacrificial thread. His next brother was Dēvarājēndra, whose younger brother, like Jishṇu to Vishṇu, was Channa Rāja.

To that Dēvarājēndra, rejoicing the hearts of his subjects, were born, as to Daśaratha, four sons. Doḍḍadēvarāja was the name of the eldest of them, a very Rāma himself, whom all his brothers daily served with devotion. The second of them, like Lakshmaṇa, was Chikkadēva-Rājēndra, in thought, word and deed devoted to his elder brother. The third, second to none in good qualities, a tree of plenty

to his dependents, was Dēva-Rāja; whom serving with pleasure of worthy deeds was his younger brother Mariya Dēva, the abode of truth.

His eldest brother Doḍḍa-Dēva-Rāja's lawful wife was the celebrated Amṛitāmbā. She, as Sitā bore Kuśha and Lava to Rāma, bore to him, Chikka Dēvēndra and Kaṇṭhīrava-mahīpati. The elder of these, Chikka-Dēvēndra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upēndra. By him was the Chandra-vamśa greatly exalted, more than by Kamsārāti, Yayāti, Vikrama or any of the kings of old. To him was wedded the Lakshmī of victory, a sea of all good qualities, and he was the chosen husband of the Lakshmi of fame,—Chikka Dēvādhipa. He imitated the moon his first ancestor in putting his feet (rays) on the head of all inimical kings. Happiness increases, the mind cheers up, the knowledge expands, promises fulfil, fame spreads out, virtues increase, the whole universe befriends without any pretext and even fate will be at service if only the favour of a slight glance is extended by Chikkadēva-Rāja. In the army of powerful foes the sword in king Chikka dēva's hand, cutting them down and drawing out their entrails, emulated the sports of Kṛishṇa in conquering the lord of Madhura. The story of Pṛithu became obsolete, the renown of Naḷa's name vanished, Raghu's greatness disappeared; where was Kārttavīrya's fame, and what became of king Dilīpa's glory, when king Chikkadēva was ruling the earth?

Worthiest among women, Dēvamāmbā was this king's chief queen, holding full possession of his heart, even as Lakshmī among the beauteous wives of Rathāṅga-pāṇi. The embodiment of Murāri's energy, or else of his mercy incarnate for the sake of merit in the world, none else can we consider Dēvamāmbā to be. Along with this queen, the mighty king Chikkadēvēndra long ruled the kingdom, surrounded by all the conquered kings, as if the lord of Lakshmi born for the protection of Brahmans, gods, relatives, the learned of various kinds and his dependents.

To that Chikkadēva, a head-jewel among kings was born of Dēvamāmbā, as if a portion of Viṣṇu himself, the king Kaṇṭhīravēndra, ever supreme; in truthfulness Rāmachandra; in uprooting all his enemies, an elephant; in the path of virtue a full moon; in the multitude of his good qualities, Yādavēndra himself. Supreme is he, rejoicing in all learning, a Yama in subduing all his hostile kings, filled with all good qualities, the king Kaṇṭhīrava Narasa-Rāja. In every village was the distribution of good food and daily festivals in their temples, in every road were there groves and water-sheds, while the king Kaṇṭhīravēndra ruled the earth.

The lawful wife of king Kaṇṭhīrava was Chālvājamāmbā, celebrated throughout the world, noted for devotion to her husband's very shadow, even as Sitā to Rāma's. By her to king Kaṇṭhīravēndra was born, as Kṛishṇa the Yādupati by Dēvakī, for the protection of the world, a son, king Kṛishṇa Rāja. When the great drum announced his birth, from the flight of the enemies who were approaching and the crowds who assembled to receive gifts, Chikka Dēvēndra acquired a higher triumph. In the pink palm of his hand were the signs of the Chakra, the Śankha and the lotus

while *Ramā* and *Bhū* are around him, whence we know that king *Kṛishṇa* is *Hari* himself. That same god *Kṛishṇa*, whom *Chikkadēva Rāja*, the head of the family worshipped with inward devotion and also through the signet which he wore upon his finger, was of his own kindness born as his grand-son, and therefore did he justly receive the name of *Kṛishṇa Rāja*. *Rukiniṇī* being the ornament of his limbs, *Satya* the speech of his lips, and *Balabhadra* his companion, *Kṛishṇa-Rāja* shows evident proof that he is *Kṛishṇa* himself. Nobility, respect, wisdom, gentleness, skill, kindness, firmness, majesty, generosity, affection, pleasant speech,—all these qualities which distinguished the great king *Chikka-Dēva* we clearly see present in the king *Kṛishṇa Rāja*. If the moon to the milk ocean, the *Vṛishṇi-Vamśa*, king *Kṛishṇa-Rāja*, were not *Vishṇu* himself, whence would be the *Śrī* or prosperity of the *Vaishṇavas*? For the lord of the *Yādava* mountain, the protector of his race, he caused to be made a crown set with the nine gems and for *Sampatkumāra*, his processional image, he caused to be made a jewelled coat. For the god *Venkatāchalapati*, *Kṛishṇarāja* offered with great devotion a handsome palanquin beautifully decorated with ivory and covered with gold plates and furnished with pillows for all the enjoyments.

Ādiśeṣha protects *Pātāla* yet the *bhōgis* feed only on wind, *Indra* rules over *Nākalōka* yet the gods eat only the rice of offerings; but *Kṛishṇa-Rāja* supports the earth and all his subjects receive good food, handsome raiment, perfumes, golden ornaments and *chāmaras*. The *Kalpavṛiksha*, *Chintāmaṇi* and *Kāmadhēnu* bestow on those who ask but he bestows on those who ask not: how then that tree, jewel or cow can be compared with king *Kṛishṇa Rāja*? The title of the protector of the fugitives was borne by *Sibi* in *Kṛitayuga*, by *Rāma* in *Trēta*, by *Kṛishṇa* in *Dvāpara* and in this *Kaliyuga* by the king *Kṛishṇa Rāja*. His Liberality puts to shame the *Kalpavṛiksha* as does his wealth the lord of the gods (*Indra*), his fame the river of the gods (*Gangā*) his great wisdom the preceptor of the gods (*Bṛihaspati*), his valour the flames of *Śiva*'s central eye: thus supreme in true greatness is the king *Kṛishṇa Rāja*. Thus the king *Kṛishṇa Rāja*, a stage-manager directing the movements of the dancer, his command which paces about on the jewelled crowns of all kings, made all kinds of meritorious deeds in order to gain the favour of god *Achyuta*. By the abounding favour of *Śrīnivāsa* *YatIndra*, greatly does *Kṛishṇarājendra* shine in *Śrīvaishṇava Śrī* (or prosperity). He governs all his subjects virtuously, as the moon over the elements, always doing good to them. While he governs the earth the hosts of gods, Brahmins, dependants, friends and subjects have (respectively) satisfaction, plenty, success and merit. Sovereign of the throne of the royal city of *Paschima-Raṅga*, his mind placed at the lotus-feet of *Nārāyaṇa*, his feet illuminated with the jewelled crowns of prostrate kings, for the protection of gods and Brahmins does he carry on the Government of the world. The king *Kṛishṇa* made all kinds of grants to the Brahmins and having heard that only the grant of land is the best among them in the world he granted the village to *Siṅgyapperumāl*, beloved disciple of his preceptor, perfect in all the

rites, devoted to the right customs, sincere, a man of family and of Bhāradvāja (gōtra), deserving of favour.

That in the Hoysaḷa country, near Hogar nāḍu and in the area belonging to the city by name Nāgamangala is the fertile village named Hullēnahalli, also called Koppali. The unequalled Kṛishṇa Rāja, having resolved that after the boundaries of the village are set forth on a copper śāsana of good quality, sealed with the boar signet and signed with his own hand, in order that they might be maintained as long as sun and moon endure, it should be granted; sent for the poet Rāmāyana Tirumaleśārya, and directed him to compose and write out on the plates the śāsana poems in the manner agreeable to both donor and donees, a record of all merit (to the one) and property (to the other).

And by that scholar was this tāmra śāsana written.

Be it well—In the second parārdha of Brahma born from the lotus navel of the lord of Śrī, in the first Vārāha kalpa, the seventh manvantara, and the twenty-eighth yuga, in the beginning of the Kali age, the year of the Śālivāhana era reckoned as śaila arṇava ritu and kshiti (=1647) being past; in the current year Viśvāvasu in the bright half of Āśvayuja on full-moon day, Sunday, in conjunction with Āśvini nakshatra at the vajra-yōga and Bhadra-Karaṇa: at the time of the moon's eclipse on this auspicious day, excellent among kings made the grant of land.

The embodiment of the fruit of the merit of the Yādava kings who came from the city of Dvārāvati, a Kalpa-Vṛiksha to his dependants, Indra in cutting off with his thunder-bolt the wings of the mountains: his enemies, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, king of men, descended in the Ātrēya gōtra, an ocean of virtue, of the Āśvalāyana sūtra, chief of the Kshatriyas, and of the Rik śākha, the grand son of Chikka Dēva Rāja, and son of the great king Kaṇṭhīrava, the unequalled Kṛishṇa Rāja, the most honourable, a Kalpavṛiksha in continual gifts—to Siṅgyapperumāl of Bhāradvāja (gōtra) and Āpastāmba (sūtra), professor of the Yajurvēda, grandson of Tirunārāyaṇa Perumāl and son of Aḷaghiya singi—the beautiful village of Hullēnahalli, together with its four hamlets Karadhyalli, Maraḷikere, Kalinātha and Purōharaḷu-halli all fertile together with the eight rights like the hidden treasure, etc., and the gardens within the four boundaries, the king (granted) in the fort of Śrīrangapaṭṭaṇa whose walls are purified by the washing of the waves of the holy Kāvēri, in Paschimaraṅga and Gautama Kshētra, in the presence of the feet of Raṅgēśa (Viṣṇu) reposing in happiness with Śrī and Bhūmi on his couch the serpent Ādiśēsha, in order to please him at the auspicious Sōmōparāga “I grant the land to the Vaishnava” thus the donor Kṛishṇa Rājēndra granted the land so that it may be an acceptable offering to Kṛishṇa.

Here onwards the four boundaries of the main village and its hamlets are written in the dialect of the country :

The details of the four boundaries of the village Hullēnahalli:—to the east the boundary of Karaḍi halli; to the south the boundary of Daṇḍina halli; to the west the boundary of Biṇḍēnahalli; to the north the boundary of Narigal streamlet: within these four boundaries is Hullēnahalli.

The boundaries of Karaḍyahalli: to the east the boundary of Nerlekere; to the south the boundary of Haralukere; to the west the boundary of Hullēnahalli; to the north the boundary of Doḍḍayakkaṭi.

The four boundaries of the village Maralikere: to the east the boundary of Kallināthapura; to the south the boundary of Hullēnahalli; to the west the boundary of Narigal; to the north Chikkayakkaṭi.

The details of the four boundaries of Kallināthapura: to the east of Kempegaḍana koppalu, a hamlet of Mādihalli; to the south of Haralakere, to the west the boundary of Maralikere; to the north of Mādihalli and Māranakoppalu.

The four boundaries of Haralakere: to the east of Kaḷḷanakere; to the south of Chikkalingana koppalu, a hamlet of Taṭṭēhalli, to the west the boundary of Daṇḍinahalli, to the north of Karaḍi halli—(total) 5.

The details of the four boundaries of all these five villages together are thus: to the east of the boundary of Nerlakere; to the south the boundary of Daṇḍinahalli; to the west the boundary of Biṇḍēnahalli and to the north the boundary of Doḍḍayakkaṭi.

Within these four boundaries the five villages Karaḍihalli, Kallināthapura, Haralukere, Maralikere and Hullēnahalli have been separately demarcated by setting up the stones marked with Vāmanamudras at the four boundaries of each. Of the lands belonging to these villages the wet lands, dry lands, gardens, fruit store-houses tank bunds, proper boundaries (achhukaṭṭu) dry cultivation, wet cultivation, loom tax, house tax, customs, tobacco tax, income in gold, presentations, bēḍige, income from the villages, income from pasture grounds (charādāya) hōrādāya, etc., belong to Siṅgyapperumālayya, exempt from all taxes whatsoever. From today onwards the four kinds of transactions, viz., pledge, sale, grant and exchange that Siṅgyapperumālayya may enter upon regarding this village Hullēnahalli and its hamlets are valid and the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Hullēnahalli and hamlets belong to Siṅgyapperumālayya free of all taxes, permanently for as long as the moon and sun endure.

Thus the grandson of Chikkalēva-Rāya famous as an ornamental Kalpavṛksha over the peak of Ātrēya gōtra, a decorative Chintāmaṇi (jewel of the gods) of Āśvalāyana śūtra, and the fruit nectar in the Rik-śākha; good son of king Kaṇṭhirava-narasa-Rājodeyar, a full-moon born in the milky ocean—the womb of Chālvājamāmbā, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, champion over those who claim to have titles, having the title of

dharaṇīvarāha, powerful armed, a Rāma in battle, a sole hero in the world, king of men, mighty on earth, the unequalled Kṛishṇa Rāja got this copper śāsana of the grant of land written.

To all the kings there is but one sister, *viz.*, lands given to Brahmans. They should be neither enjoyed nor taxed. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time : Rāmachandra repeatedly begs this of all future kings.

By the constant reader of the Rāmāyaṇa and Bhārata, the poet Tirumale-yāchārya, was this copper śāsana written.

(Signature) *Śrī Kṛishṇa Rājāḥ*

Note

This record now in possession of Sri H. P. N. Iyengar of Mēlukōṭe consists of five plates each measuring 15½"×10". The top of the plates have been cut into the shape of an arch, at the extreme edge of which are made holes to receive the ring. The thin ring securing the plates is rivetted. A bell-shaped seal, at the outer edge of which are the figure of a standing boar facing west with the sun and the moon above has also been secured into the ring. Though the figures are in bold relief, they lack proportion and are of a rough make. The first plate contains writing only on the inner side while the last has no writing at all. The plates are fairly thick and the edges of the faces containing writing are slightly raised to protect the characters. The characters, though not deeply cut are well preserved.

The record is written in the beautiful Kannada script of the 18th century while the language is mostly sanskrit except for the boundary details and a few verses in praise of Chikkadēvarāja and Kṛishṇarāja. Not much peculiarity is noticed in the palcography, but ೆ has a stroke below, ೇ has completely taken the modern form, Repha is still written on the right hand top corner of the letter and ೈ and ೉ retain their old forms.

The plates are issued by Kṛishṇarāja Wodeyar I of the Mysore dynasty, recording the grant of a village Hullēnahaḷḷi, along with four hamlets Karadīhaḷḷi, Maralikere, Kalināthapura and Haralukere, all in the Nāgaṇaṅgala sthala of the Hoysaladēśa. to one Śimgyapperuṇāl, son of Aḷaghiyasiṅghiya. The date of the grant corresponds to Sunday the 10th October 1725 A. D. Though a long record of the reign, no new light is thrown by this on our present knowledge of the dynasty. The geneological portions are almost similar to those given in the other inscriptions belonging to the same reign as Nanjangud 295, Śrirangapatna 64 and 100, and

T. Narasipur 61. The Kannaḍa verse in praise of Chikkadēvarāja ಬಳಗುಂ ಸಂತಸಮಾಣ್ನುಗು, etc., is from Apratimavīracharita (iii 46), an Alaṅkāra work by Tirumalārya, the minister of Chikkadēvarāja. The other verses seem to be independent compositions of the author. The stanza ಎರವೋವವು ಸುರತರು ಸುರಮಣಿ, etc., occurs in Śrīraṅgaṇṇa 64 also.

The composer of the present grant is Tirumaleyaṛya. He is reader of Bhārata and Rāmāyaṇa by profession, and is often called Rāmāyaṇam Tirumaleyaṛya. He is a prominent literary figure of Chikkadēvarāja's court and continued to enjoy patronage during the reigns of Kaṇṭhīraṇa Narasaraṇa and Kṛṣṇarāja. This Tirumaleyaṛya of the Kaundinya gōtra is evidently different from Tirumalārya the author of Chikkadēvarāja vijaya, Apratimavīracharita, etc., minister of Chikkadēvarāja Wodeyar.

Tirumaleyaṛya has also composed Dēvanagara copper plate grant of 1674, Kaḷale copper plate charter of 1716, Toṇḍanūr copper plate grant of 1722 and Kanchināṭha copper plate grant of 1724. The present one of 1725 is the latest of the records composed by him so far noticed.

Though no literary work of this scholar is known, several of his copper plate grants are in a fine kāvya style—beautiful poetical pieces of a high order by themselves. 'Indeed so melodious are the poetical passages of Rāmāyaṇam Tirumaleyaṛya, that Singaraṛya quotes from them in his Mitravindāgovindam—a dramatic piece of the same age, the first of its kind in Kannaḍa.'

(For details of life and achievements of Rāmāyaṇam Tirumaleyaṛya see Hayavadana Rao: History of Mysore, Vol. I, p. 449-50, Vol. II, p. 31, 32-33, 35-36.)

TUMKUR DISTRICT

44

At Sibi, Sira Taluk, on the brass covering of the *aḍḍes* of the pīṭha used for the processional images in the Narasimha temple.

ನೀರಾ ತಾಲ್ಲೂಕು ನೀಬಿಯಲ್ಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ಸವ ವೀರದ ಅಡ್ಡೆಗಳಿಗೆ ಮುಚ್ಚಿರುವ ಹಿತ್ತಾಳೆ ತಗಡುಗಳ ಮೇಲೆ.

ಒಂದನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

1. ಶ್ರೀ ಶೀಬಿ ನರಸುಂಹ ಸ್ವಾಮಿಯವರ ಪಾದಕ್ಕೆ

ಎರಡನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

2. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧ ಗುರುವಾರದಲ್ಲು

3. ಹಳೆ ಮಾಜರಿಗಳ ಶಾವೆ|| ಶ್ರೀ

Transliteration

On the first aḍḍe

Śrī Sibi Narasumhama svāmiyavara pādakke

On the second adḍe

2. Sarvajitu saṁvatsarada Māgha śu 1 Guruvāradallu
3. haḷe mājarigala śāve || śrī

Translation

On Thursday the first of the bright half of Māgha in the year Sarvajitu, old Mājaris (offered) service to the feet of the god Narasimha svāmi at Sibi.

Note

The record is on the brass covering of the two *adḍes* (bamboo poles) used for taking out the god in procession. It states that the old Mājaris offered the poles for the service of god Narasimha. The exact meaning of the word Mājari is not known. The details of the date are given only in cyclic era. No Śaka date is given. Since the record appears to belong to about the 19th century A. D. on paleographical grounds the given date may correspond to Thursday the 17th February 1828 A.D.

45

At Sibi, Sira Taluk, on the brass covering of the dhvajastambha in front of the Narasimha temple.

ಅದೇ ಸೀಬಿಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಧ್ವಜಸ್ತಂಭಕ್ಕೆ ಹಾಕಿರುವ
ಹಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ.

1. ಶುಭಕೃತು ಸಂ | ರದ ಮಾಗ ಶುಭ ಂಖಲು ಶ್ರೀ ಶೀಬಿ
2. ನರಸಿಂಹಸ್ವಾಮಿ ಪಾದಕ್ಕೆ ಕುಂಟಗೌಡನ ಹಳಿ ರಂ
3. ಗೆ ಗೌಡನ ಕುಮಾರ ಪುಗೈಗೌಡನು ವಪ್ಪಿಸಿದ ಧ್ವಜ ಸ್ತಂಭ
4. ಯೇ ನಗೆ ಮಾಡಿದಂತವರು ಗೊಲ್ಲಹಳಿ ಕಂಚುಗಾರ ನರಸಪ್ಪನ
5. ಕುಮಾರ ಪುಗೈಯ್ಯನು ಮಾಡಿದ ಧ್ವಜಸ್ತಂಭ||

Transliteration

1. Subhakṛitu saṁ | rada Māga śuda 13 llu śrī Sibi
2. Naraśimha svāmi pādakke Kuṇṭagaḍana haḷi Raṁ-
3. ge gaḍana Kumāra Vugre gaḍanu vappisida dhvaja stambha
4. ya naga māḍidaṁttavaru Gollahaḷi kaṇchugāra Narasappana
5. kumāra Vugraiyyanu māḍida dhvaja stambha ||

Translation

On the thirteenth day of the bright half of Māgha in the year Subhakṛitu, Vugregauḍa, son of Range gauḍa of Kuṇṭagaḍana haḷi offered the dhvajastambha to the feet of the god Narasimhasvāmi of Sibi. Vugrayya, son of Kanchugāra Narasappa of Gollahaḷi made this.

Note

The record is engraved on the brass covering on the dhvajasthambha set up in front of the Narasimha temple at Sibi and states that dhvajasthambha on which it is engraved was offered to the god by Vugregauḍa, son of Rangegauḍa of Kuṇṭa-gauḍana hālī, a devotee of the god. The post is stated to have been made by Vugrayya, son of Narasappa, a copper smith. Regarding the date, it has not been mentioned in the Śaka era. Since the record appears to belong to about the 18th century A. D. paleographically, the given date might correspond to Sunday the 2nd February 1783 A.D.

46

At Sibi, Sira Taluk, on a large bell in the mukhamantapa of the Narasimha temple.

ಅದೇ ಬೀದಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ಇರುವ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾ ಬ್ಬ ದಯ ಶ್ಯಾಲಿವಾಹನ ಶಕವ
2. ರುಶಾ ೧೬೮೩ ನೆಯ ವಿಕ್ರಮ ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು
3. ೧೦ ಲಾ ಬಿಳಿಬೆಡ . ಯಿಸರು ಅಣಬೆನಾಗಪಯ ಕತಿ
4. ಭೋಸವಯವರ ಕೊಮಾರ ಯಲ್ಲಪದೆ ಲೊಕ್ಕಪ ಯವರ ಕುಮಾ
5. ರು ಭೋಸವ ನಾಗಪನಾರಣಪ್ಪನು ಶ್ರೀಮರಡಿ ಬಸವೇಶ್ವರ
6. ಗೆ ಮಾಡಿದ ಭಕ್ತಿ || ಸ ೩೦

Transliteration

1. svasti śrī vijayābduḥaya Syālivāhana śaka va-
2. ruśā 1683 neya Vikramanāma samvatsarada Kārttika śu
3. 10 lū Bili beda . yisaru Aṇabe Nāgapaya kati--
4. Bhōsava yivara komāra Yallapade Lokkapa yivara kumā-
5. ru Bhōsava-Nāgapa-Nāraṇappanu śrī Maraḍi Basavēśvara-
6. ge māḍida bhakti || sa 30

Note

On the large bell in the Narasimha temple there are three inscriptions of which only the present one has been noticed in M. A. R. 1945. as No. 26. From this record it is clear that the bell was originally granted by Bhōsava Nāgapa Nāraṇappa to the god Basavēśvara in the śaka year 1683 corresponding to 1760 A. D. But the place, where the Basavēśvara temple was, has not been mentioned in the record. Since it has been stated that the temple was of Maraḍi Basavēśvara it is possible that the temple might have been situated on some hill.

It has been stated in the record that the bell weighs thirty seers.

Twenty-five years later the bell was granted to the temple of god Narasimha at Sibi by one Krishnappa (see the next inscription.)

Second inscription on the same bell in the Narasimha temple at Sibi.

ನೀಬಿನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾವೆಯದ ಮುಖಮಂಟಪದಲ್ಲರುವ ಅದೇ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲಿರುವ ಎರಡನೆಯ ಶಾಸನ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯ ಶ್ಯಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೭೦೮ ನೇ
2. ಪರಾಭವ ನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೫ ಗುರುವಾರ ಶ್ರೀ ಶೀಬಿನರಸಿಂಹ
3. ಸ್ವಾಮಿ ದೇವಸ್ಥಾನಕ್ಕೆ ವಂಗಿಪುರದ ಹರಿಯಪ್ಪನವರ ಪುತ್ರರಾದ ತಮಂಜನ
4. ವರ ಪುತ್ರ ಲಕುಮಮನವರ ಕುಮಾರ ಕೃಷ್ಣಪ್ಪನವರ ಭಕ್ತಿ ಸೆರು ೩೦ ಪಂಚಾಳದ ಬೆಂ
5. ಗಲೂರ ನಂಜೈಯ ಕೆತ್ತಿದ ಬರಹ||

Transliteration

1. śubham astu svasti śrī vijaya Śyālivāhana śaka varusha 1708 nē
2. Parābhava nāma saṁvatsarada Śrāvaṇa śu 5 ೞ Guruvāra Śrī śibi
Narasimha
3. svāmi dēvasthānakke Vangipurada Hariyappanavara Paūtrar āda
Tammamṇana-
4. vara putra Lakumamṇanavara kumāra Kṛṣṇappanavara bhakti sēru
30 Paṇchālada Beṁ—
5. galūra Nanjaiya kettida baraha ||

Translation

May there be good fortune. Be it well. In the 1708th victorious Śālivāhana era, the year Parābhava on Thursday the 5th of the bright half of Śrāvaṇa, Kṛṣṇappa, son of Tammamṇa and Lakumamma and grandson of Hariyappa of Vangipura did service (by granting the bell) to the temple of god Narasimhasvāmi. (weight) 30 seers. The writing engraved by Nanjayya of Bengalūr belonging to the Pāṇchāla family.

Note

This is the second inscription on the same bell. It records that the bell was granted to the god Narasimha at Sibi by one Kṛṣṇappa. Nothing has been mentioned as to how Kṛṣṇappa got the possession of the bell which had been granted to the god Basavēśvara.

The record was engraved by Nanjayya a goldsmith at Bengaluru. The details of the date, viz., ś 1708 Parābhava sam. Śrāvaṇa śu 5 Guruvāra correspond to 30th July 1786 a Sunday and not Thursday as stated in the record.

Third inscription on the same bell in the Narasimha temple at Sibi.

ಅದೇ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲಿರುವ ಮೂರನೆಯ ಶಾಸನ

1. ಶ್ರೀ ನರಸಿಂಹಾ ಕಚೆರಿ ಕೃಷ್ಣಪ್ಪನವರ ಶೀವೆ

Transliteration

Srī Narasimhmā Kacherri Kṛishṇappa navara sēve

Note

This short record on the same bell states that the bell was offered by Kacherri Kṛishṇappa. This Kṛishṇappa might be the same person mentioned in the previous record. If so the purpose of this third record is not clear.

49

At Sibi, Sira Taluk, on another bell at the same Narasimha temple.

ಅದೇ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದಲ್ಲರುವ ಇನ್ನೊಂದು ಗಂಟೆಯ ಮೇಲೆ.

- 1 ಶಾಲಿವಾಹನ ಶಕ ೧೭೯೧ ನೆ ಸಂದ ವರ್ತಮಾನಕ್ಕೆ ಸರಿಯಾದ
- 2 ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೧ ಲ್ಲೂ ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯ
- 3 ವರ ಪಾದಸೇವಕನಾದ ಖಾಸ ಚಮನ್ ನರಸೈಯನ ಮಕ್ಕಳು ಖಾಸ ಮುಳ
- 4 ತ್ತಿನ ದಪೇದಾರ ರಂಗೈಯ ೧ ಸೇರ್ವೆಗಾರ ನೀಬಯ್ಯ ೧ ಕೃಷ್ಣೈಯ ೧ ಯೇ ೩ ಜ
- 5 ನಗಳು ನೀಬಿ ರಂಗಸ್ವಾಮಿಗೆ ಘಂಟೆಮಾಡಿ ವಪ್ಪಿಸಿದ ಸೇವಾರ್

Transliteration

- 1 Sālivāhana śaka 1791 ne samda vartamānakke sariyāda
- 2 Sukla-nāma samvatsarada Māgha ba 1 llū ālida mahāsvāmiya-
- 3 vara pāda sēvakanaḍa khāsa chaman Narasaiyana makkaḷu khāsa muḷa-
- 4 ttina dapēdāra Raṅgaiya 1 Sēvegāra Sībaiya 1 Kṛishṇaiya 1 yē 3 ja-
- 5 nagalu Sibi Raṅgasvāmige ghaṇṭe māḍi vappisida sēvārta

Note

Another large bell at the same temple has the present record which registers the grant of the bell to the god Rangasvāmi (same as Narasimha) at Sibi by the three sons of Narasaiya namely Dafedar Rangaiyya, sēvegara Sībaiya and Kṛishṇaiyya. Narasaiya is stated to have been the khāsa chaman or the personal attendant to the Mysore king Kṛishṇarāja Wodeyer III.

The details of the date, viz., ś 1791 Śukla sam. Māgha ba 1 correspond to Thursday the 10th February 1870 A.D.

50

Copper-plate grant of the Vijayanagar king Achyuta Rāya purchased from Srī M. Krishnachar, Mysore.

Three plates with ring and boar seal

Size : 11" × 7½" × ½"

ಮೈಸೂರಿನಲ್ಲಿ ವಾಸವಾಗಿರುವ ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಚಾರ್ಯರಿಂದ ಕೊಂಡುಕೊಂಡ ವಿಜಯನಗರದ
ಅಚ್ಯುತರಾಯನ ತಾಮ್ರಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು, ಉಂಗುರ, ವರಾಹಮುದ್ರೆ, ನಂದಿನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ: 11"×7½"×¾"

ಒಂದನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
- 2 ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲರಾ ವರಹಸ್ಯ ದಂಷ್ಟಾದಂಃ
ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿ
- 3 ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಧತ್ರ ಶ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ
ಯದ್ಗಜೋ
- 4 ಪೃಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪೂಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೈವೈರ್ಮಧ್ಯಮಾನಾನ್ಮಹಾಂ
ಬುಧೇಃ ನವನೀ
- 5 ತಮಿಪೂರ್ದ್ವೂತಮಪನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾನೀ ತ್ತನಯಸ್ತಪೋ ಭರತುರೈರನ್ವರ್ಥ
ನಾಮಾಂಬುಧೈಃ ಪು
- 6 ಣೈರಸ್ಯ ಪುರೂರವಾ ಭುಜಬಲೈರಾಯುರ್ದ್ವಿಜೋಂ ನಿಘ್ನತಃ | ತಸ್ಯಾಯ ನೃಹುಜೋನ್ಯ ತಪ
ಪರುಷೋಯುದ್ಧೇ
- 7 ಯಯಾತೀಕ್ಷಿತಾ ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುನಿಧಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇ ದೇವಕೀ ಜಾ
8 ನಿ ದಿದೀಪೇ ತಿಂಮಭೂಪತೇಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇಷು ಯದೋಃ ಕೃಷ್ಣ ಇವಾನ್ವಯೇ |
ತತೋಭೂದ್ಭೂತಮಾ
- 9 ಮಾಜಾನಿರೀಶ್ವಕ್ಷಿತಿರಪಾಲಕಃ | ಅತ್ರಾನಮಗುಣೋತ್ತಂಸಮಾಲಿರತ್ನಂ ಮಹೀಭುಜಾಂ!ನರನಾದುದ
10 ಭೂತಸ್ಯಾನರನಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾಪೋ ದೇವಕೀನಂದನಾದಿವ | ವಿವಿ
11 ಧ ಸುಕೃತೋದ್ಧಾಮೇ ರಾಮೇಶ್ವರ ಪ್ರಮುಖೇಮುಹುರ್ಮುಹುತ ಹೃದಯಸ್ಥಾನೇ ವ್ಯಧತ್ತ |
ಯಥಾವಿಧಿ
- 12 ಬುಧ ಪರಿವೃತೋ ನಾನಾ ದಾನಾನಿಯೋ ಭುವಿ ಷೋಡಶ ತ್ರಿಭುವನ ಜನೋದ್ಗೀತಂ | ಖ್ಯಾತಂ
ಯಶಃಪುನ
- 13 ರುಕ್ತಯನ್ | ಕಾವೇರೀಮಾತು ಬಧ್ವಾ ಬಹಲ ಜಲಯುತಾಂ ಯೋವಿಲಂಘ್ಯೇವ ಶತ್ರುಂ
ಜೀವಗ್ರಾಹಂ |
- 14 ಗಹೀತ್ವಾ ಸಮಿತಿ ಭುಜಬಲೋ ತಂಚರಾಜ್ಯಂ ತದೀಯಂ | ಕೃತ್ವಾ ಶ್ರೀ ರಂಗಪೂರ್ವಂ ತದಪಿ ನಿಜವ
15 ಸೆ ಪಟಣಂ ಯೋಬಭಾಸೆ ಕೀರ್ತಿ ಸ್ತಂಭಾಂ ನಿಖಾಯ ತ್ರಿಭುವನ ಭವನಃ ಸ್ತೂಯಮಾನಾಪದಾನಃ |
ಚೇರಂ
- 16 ಚೋಲಂಚ ಪಾಂಡ್ಯಂ ತದಪಿ ಚ ಮಧುರಾವಲ್ಲಭಂ ಮಾನಭೂಷಂ | ವೀರ್ಯೋದಗ್ರಂ ತುರುಷ್ಯಂ
ಗಜಪತಿ ನೃಪತಿಂ
- 17 ಚಾಪಿ ಜಿತ್ವಾತದನ್ಯಾನ್ | ಆ ಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮ ಚರಮ ಭೂಧೃತ್ಪಟಾಂತಂ ನಿತಾಂತಂ |
ಖ್ಯಾತ
- 18 ಕ್ಷೋಣೇ ಪತೀನಾಂ ನೃಜಮಿವ ಶಿರಸಾಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್ | ತಿಪ್ಪಾಜೀ ನಾಗರಾದೇವೈ
ಕಾನ
- 19 ರಾ್ಯ ಶ್ರೀ ಸುಮಿತ್ರಯೋ | ದೇವೈರೀವ ನೃನಿಂಹೇಂದ್ರ ತಸ್ಮಾತ್ಪಜ್ಜರಥಾದಿವ | ವೀರಾವಿನಯಿನೌ
ರಾಮ ಲ

- 20 ಕ್ಷಣಾವಿವನಂದನೌ| ಜಾತೌ ವೀರನೃನಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿ| ವೀರಶ್ರೀನಾರಸಿಂಹನವಿಜ
 21 ಯ ನಗರೇ ರತ್ನನಿಂಹಾಸನಸ್ಥ ಕೀರ್ತ್ಯಾನಿತ್ಯಾನಿರಸ್ಯಾನಗನಳನಹುಪಾನಪ್ಯವನ್ಯಾಮಧಾ
 22 ನ್ಯಾನ್ ! ಆ ಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಶ್ಚಾದ್ಯಾ
 ಚರಾಂತದಖಿ
 23 ಲ ಹೃದಯ ಮಾವಜ್ಯಂ [ರಾಜ್ಯಂ*] ಶಶಾಸ| ನಾನಾದಾನಾನ್ಯಕಾರ್ಪೀಕನಕ ಸದಶ್ವಿಯ ಶ್ರೀ
 ವಿರೂಪಾಕ್ಷದೇವ
 24 ಸ್ಥಾನೇ ಶ್ರೀ ಕಾಲಹಸ್ತೀ ಶಿತುರಪಿನಗರೆ ವೇಂಕಟಾದ್ರಿಚಕಾಂಚ್ಯಾ|| ಶ್ರೀಶೈಲೇ ಶ್ರೋಣಶೈಲೇಮ
 25 ಹತಿ ಹರಿಹರೇ ಹೋಬಲೇ ಸಂಗಮೇಚ ಶ್ರೀರಂಗೇ ಕುಂಭಘೋಣೇ ಹತತಮಸಿ ಮಹಾ
 ನಂದಿತೀರ್ಥೇ ನಿ
 26 ವಿತ್ತೌ | ಗೋಕರ್ಣೇ ರಾಮಸೇತೌ ಜಗತಿತದಿತರೇಷ್ಯಪೃಶೇಷ ಪುಣ್ಯಸ್ಥಾನೇಷ್ವಾಲದಿನಾನಾ ವಿ
 27 ಧ ಬಹಲ ಮಹಾದಾನವಾರಿ ಪ್ರವಾಹೈಃ | ಯಸ್ಯೋದಂ ಚತುರಂಗ ಪ್ರಕರಬರರಜಃ ಶುಷ್ಯದಂಭೋಧಿ
 28 ಮಘ್ನಕ್ಷಾಭೃತ್ಯಕ್ಷಚ್ಚುದೋದ್ಯುತ ಕುಲಶಧರೋತ್ಕಂಠಿತಾ ಕುಂಠಿತಾ ಪಂಠಿತಾಭೂತ್ | ಬ್ರಹ್ಮಾಂಡಂ
 ವಿಶ್ವ ಚ
 29 ಕ್ರಂ ಘಟಮುದಿತ ಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ ಸಂಪ್ರಾಂಭೋಧಿಂಚ ಕಲ್ಯಾಣಿರುಹಲತಿಕೆ ಕಾಂ
 30 ಚನಂ ಕಾಮಧೇನುಃ | ಸ್ವರ್ಣಕ್ಷಾಪೋಹಿರಣ್ಯಾಶ್ಚರಥಮಪಿ ತುಲಾಪೂರ್ವಗೋನಹಸ್ತಂ ಹೇಮಾಶ್ಚ
 31 ಹೇಮಗರ್ಭಂ ಕನಕರಿರಥಾ ಪಂಚರಾಂಗಲ್ಯತಾನೀತ್ | ರಾಜ್ಯಂ ಪ್ರಶಾನ್ಯನಿರ್ವಿಘ್ನಂ ರಾ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 32 ಜೈಂ ದ್ಯಾಮಿವ ಶಾನಿತುಂ | ತನ್ಮಿಂಗುಣೇನ ಮಿಶ್ರಾತೇ ಕ್ಷತೇರಿಂದ್ರೇ ದಿವಂಗತೇ | ತತೋಪ್ಯಾವಯಿ
 33 ವೀರ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹೀಪತೀಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಂ ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜೇ
 ಕೀರ್ತ್ಯಾಯನ್ಯ ನಮಂತತಃ
 34 ಪ್ರಸೃತಯಾ ವಿಶ್ವಂ ರುಜೈಕ್ಯಂ ವ್ರಜೇದಿತ್ಯಾಶಂಕೃ ಪುರಾಪುರಾರಿರಥವತ್ ಧಾಲೇಕ್ಷಣ ಪ್ರಾಯಶಃ
 ಪದ್ಮಾಕ್ಷೋಪಿ ಚತುರ್ಭು
 35 ಜೋಜನಿ ಚತುರ್ವಕ್ತ್ರೋ ಭವತ್ಯದ್ಯಭೂತ್ ಕಾಲೀಖಡ್ಗಮದಾದ್ರಮಾಚಕಮಲಂ ವೀಣಾಂಚ
 ವಾಣೀಕರೇ | ಶತ್ರುಣಾಂವಾ ನಮೇತೆ
 36 ದದತಯುತಿ ರುಪಾಕಿಂನು ಸಪ್ರಾಂಬುರಾಶಿಂ ನಾನಾಸೇನಾ ತುರಂಗಾತ್ಯಟಿತ ವನುಮತೀ ಧೂಲಿಕಾ
 ಪಾಲಿಕಾಭಿಃ | ಸಂ
 37 ಶೋಷ್ಯಸ್ಯೈರಮೇ ತತ್ರತಿನಿಧಿಜಲಧಿ ಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತ || ಬ್ರಹ್ಮಾಂಡ ಸ್ವರ್ಣಮೇರು
 ಪ್ರಮುಖನಿಜಮಹಾದಾನ ತೋಯೈ
 38 ರಮೇಯೈಃ | ಮದ್ದತ್ತಾರ್ಮಸ್ಯಾರ್ಥಾಂ ಶ್ರಿಯಮಿಹ ರುಚಿರಂ ಭುಂಜತಾಮಿತ್ಯವೇತ್ಯ
 ಪ್ರಾಯಃಪ್ರತ್ಯೂಹ ಹೇತೋಸ್ತಪನರಥಗ
 39 ತರಾಲಯಂ ದೇವತಾನಾಂ ತತ್ತದ್ವಿಗ್ಲೆತ್ತ್ರ ವ್ಯತ್ಯಾಪಿ ರಪಿ ರುದಯ ದೈನಂ ಕಿತಾಂ ಸ್ತತ್ರತತ್ರ |
 ಸ್ತಂಧಾಂಜಾತಿ
 40 ತನುತಭುವಿಯೋ ಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕನಭಾ
 ವೇಂಕಟಾದ್ರಿಪ್ರಮುಖೈ
 41 ಪ್ಷಾವೃತ್ಯಾವೃತ್ಯ ಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ಭೂಯಸೇ ಶ್ರೇಯಸೇಯಃ | ದೇವಸ್ಥಾನೇಷು
 ತೀರ್ಥೇಷ್ವಪಿ ಕನಕತುರಾಪೂರು

- 42 ಪಾದಿನೀ ನಾನಾದಾನಾನ್ಯೇವೋಪದಾನ್ಯೇರಪಿ ಸಮಮುಖ್ಯೈರಾಗಮೋ ಕಾಮಿಧಾನಿ | ರೋಷಕೃತ
ಪತಿಪಾರ್ಥಿ
- 43 ದಂಡಃ ಸೇಷ ಭುಜಕ್ಷಿತಿರಕ್ಷಣ ಶೌಂಡಃ | ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ ಸ್ತೋಷಕೃದರ್ಥಿಪು
ಯೋರಣಚಂಡಃ ರಾಜಾಧಿ
- 44 ರಾಜ ಇತ್ಯುಕ್ತೋ ಯೋರಾಜ ಪರಮೇಶ್ವರ | ಮೂರುರಾಯರ ಗಂಡಶ್ಚ ಪರರಾಯಭಯಂಕರಃ
ಹಿಂದು ರಾಯ ಸುರತ್ಪಾಣೋ ದುಷ್ಟ ಶಾ
- 45 ದೂಲಮರ್ದನ | ಗಜಾಘ ಗಂಡಭೇರುಂಡ ಯಿತ್ಯಾದಿ ಬಿರುದಾನ್ವಿತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ
ಜಯಜೀವೇತಿವಾದಿಭಿ | ಅಂ
- 46 ಗವಂಗ ಕಳಂಗಾದ್ಯೈರಾಜ್ಯಭಿಃ ಸೇವ್ಯತೆಯಃ | ಸ್ತುತ್ಯಾದಾರ್ಯ ಸುದೀಘಃ ಸವಿಜಯನಗರೇ ರತ್ನ
ಸಿಂಹಾಸನಸ್ಯ
- 47 ಕ್ಷಾಪಾಲಾನ್ಯೃಷ್ಟರಾಯ ಕ್ಷತಿಪತಿ ರಥರೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾ ನೃಗಾದೀನ | ಆ ಪೂರ್ವಾದ್ರೇ ರಥಾ
ಸ್ತಕ್ಷಿತಿಧರ ಕಟ
- 48 ಕಾದಚ ಹೇಮಾಚಲಾಂತಾ ರಾಸೇತೋರರ್ಥಿ ಸಾರ್ಥೇ ಶ್ರಿಯಮಿಹ ಬಹಲೇ ಕೃತ್ಯ ಕೀರ್ತ್ಯಾ
ಸಮಿಂಧೆ || ಕೃತಪತಿ ಸುರರೋಕಂ
- 49 ಕೃಷ್ಣರಾಯ ನಿಜಾಂಶೇ ತದನು ತದನು ಜನ್ಮಾ ಪುಂಜ್ಯಕರ್ಮಾಚ್ಯುತೇಂದ್ರಃ | ಪ್ರಕಟಮಮವ
ನರೋಕಂ ಸ್ವಾಂಶಮೇತ್ಯಾರಿ
- 50 ಜೇತಾ ವಿಲಸತಿ ಹರಿಜೇತಾ ವಿದ್ವದಿಷ್ಟಪ್ರದಾತ | ಯತ್ತೀರ್ತಿಚಂದ್ರಶ್ಚರತಿ ಕ್ಷಮಾಯಾಂತಿ
ಧಿಪ್ವಶೇಷಾ ಸುವಿ
- 51 ವರ್ಧತೇಚ | ತನೋತಿಚಕ್ರಸ್ಯಮಿದಂ ಸಮಿಂಧೆ ದಿವಾಚ ಸಾಯಂ ಕುಮದೈರ್ವಿರುಂಧೇ | ಮದಂ
ಮನಸಿ ಮಾರು
- 52 ತಂ ಶಿಥಿಲಯತ್ಯ ಮೇಯೈರಯೈಃ ಯದಶ್ಚ ಪಟಲೇ ಖುರೈರಜೋಭಿರುತ್ಥಾಪಿತ್ಯೈಃ | ಅಜೇ
ಜನದನೇಕ
- 53 ಧಾ ಕಿಮುವಿಶೇಷಯತ್ಯಂಬುಧಿ ಬಲಪ್ರಮಥನಸ್ಯನೋರಯ ವಿರೋಧಿನಂ ವಾಜಿನಂ | ಕಾರಾಗೃಹೇ
54 ಕಲಿತವಾನಿ ವಿರೋಧಿಭೂಪ ದಾನಾವಲೇಕರ ವಿಚಾರಿತ ಚಾಮರಸ್ಯ | ರಾಜಾಧಿರಾಜ ಪರರಾಜ ಭ
55 ಯಂಕರಸ್ಯ ಕಾವ್ಯಾನಿನಂತಿ ವಿವಿಧಾನಿ ಬಹೂನಿಮಸ್ಯ | ಗೋಕರ್ಣ ಸಂಗಮ ನಿವೃತ್ತಿ ಸುವರ್ಣಸಂಶ
56 ಕ್ಷೋಣಾದ್ರಿ ಪರ್ವತ ವಿರಿಂಚ ಪ್ರರೇಷು ಕಾಂಚ್ಯಾಂ | ಶ್ರೀ ಕಾಲಹಸ್ತಿ ನಗರೇ ಪಿಚ ಕುಂಭ
ಘೋಣೇ ದಾನಾನಿ ಜೋ
- 57 ಡಶ ಬಹೂನಿ ಕೃತಾನಿ ಯೇನ | ಅಂಬೋಧೇನ ನಿಪೀಯ ಮಾನ ಸಲರಾಗಶ್ಚೇನ ಪೀತೋ
ಝಿತಾಸ್ವರೋ ರಾಘ
- 58 ವ ಸಾಯಕಾಗ್ರ ಶಿಖಯಾ ಸಂತಪ್ತ ಮಾನಃಸದಾ | ಅಂತಸ್ತೈವಡದಾನಲಸ್ಯ ಚ ನಿಖಾಜಾರೈ
ವಿಶಿಷ್ಟೋಧ
- 59 ವಂ ಯದ್ವಾನಾಂಬು ಘನಾಂಬುರಂಬುಧಿ ರಜೋಪೂರ್ಣಃ ಸಮುದ್ಯೋತತೇ | ಅಂಗೇನಾಪಿ
ಕಲಂಗೇನ ವಂಗೇಚ ಪರೇನ್ಯಪಃ
- 60 ಜಯಜೀವ ಮಹಾರಾಯೇತ್ಯನಿಶಂ ಗೀಯತೇಚಯಃ | ಸಜಯತಿನರಪಾಲೋ ರತ್ನ ಸಿಂಹಾಸನಸ್ಯೋ
ವಿಜಯನಗ
- 61 ರ ವಾನೀ ಕೀರ್ತಿ ಪುರ್ತ್ಯಾಭಿಲಾಸೀ | ನೃಗನಲ ನಹುಷಾದೀಂ ನೀತಯಂ ರಾಜ್ಯನಿತ್ಯಂ ನಿರುಪಮ
ಭುಜ ವೀರ್ಯೋ

62 ದಾರ್ಯ ಭೂರಚ್ಯುತೇಂದ್ರಃ || ತಕಾಹ್ನೇ ಶಾಲಿವಾಹೇತು ನಹಸ್ರೇಣ ಚತುಶತಃ | ನಪ್ತ
ಪಂಚಾಶತಾಯುಕ್ತಂ ನಿ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 63 ಣ್ಣತಂ ಗಣತಕ್ರಮಾತ್ | ಪತ್ನರೆ ಮುನ್ಮಥೇ ಮಾಸ ಕಾರ್ತಿಕೇ ನಿತ ಪಕ್ಷಕೇ | ದ್ವಾದಶ್ಯಾಂ ಪುಣ್ಯ
64 ಕಾರೇತು ಸ್ಥಿರವಾರೇ ವಿಶೇಷತಃ | ತುಂಗಭದ್ರಾನದೀತೀರೇ ವಿಠಲೇಶ್ವರ ಸಂನಿಧಿ ಕಾಕರಾನ್ವಯ
ಸಂಧೂ
65 ತ ಯಾಪಸ್ತಂಭನೂತ್ರಿಣೇ ದೇವರಾತನ ಗೋತ್ರಾಯ ಯಾಜುಷಾಯ ಮಹಾತ್ಮನೇ | ವಿಶ್ವೇಶಾಧ್ಯರ
ಪುತ್ರಾಯ ಕು
66 ಪ್ತಾಧ್ಯರ ವರಾಯಚ | ವಾದನಂಗರ ನಂನದ್ಧ ವಿದ್ವದ್ವಿಜಯಶಾಲಿನೇ | ತರ್ಕವಿಕ್ರಮ ಶೀರಾಯ
ಮೀಮಾಂಸಾ ತತ್ತ್ವ
67 ದರ್ಶಿನೇ! ಶಬ್ದಶಾಸ್ತ್ರಧುರೀಣಾಯ ಕವಿತಾ ಚರ್ಕವರ್ತಿನೇ | ಶ್ರೌತಸ್ಮಾರ್ತ ಸದಾಚಾರ[ರ]ತಾಯ
ಮನೀಷಿಣೇ | ಭೂದಾ
68 ನ ಪಾತ್ರಭೂತಾಯ ಭೂಮಿದವಾಗ್ರಾಯಾನೇ ವಿನೀತಾಯ ವಿಶಿಷ್ಟಾಯ ವಿಖ್ಯಾತಾಯ ತಪಸ್ವಿನೇ |
ದೇಶ ಹೊಯಿನಣಾ
69 ಭಿಷ್ಣು ತೊಂಡನೂರು ಸ್ಥಲೆ ಶುಭೆ | ಶ್ರೀರಂಗಪಟ್ಟಣ ಸೈವನೀಮಾಯಾಸ್ತು ಮನೋರಮೆ |
ಕುರ್ವಂಕನಾಡಿಶ್ಯಾತಂ ಪ್ರತಿ
70 ಪ್ತುತ ಮನುತ್ರಮಂ | ಶ್ರೀವೀರಿಶಟ್ಟ ಹರ್ಯಾಸ್ತು ಪ್ರಾಚೀಂದಿಶಮುಪಾಶ್ರಿತಂ | ಅನೇಹಾಲೋರ್ಮ
ಕಾಗ್ರಾಮಾತ್ ದಕ್ಷಿಣ
71 ಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ನದ್ಯಾಸ್ತು ಲೋಕಪಾವಿನ್ಯಾಃ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ ಮಠಕೇರಿ
ಮಹಾದ್ಗ್ರಾಮಾದುತ್ತ
72 ರಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮೋ ದೇವಿನ ಕುಪ್ಯಾಪ್ಯ ಶ್ರೀ ಚಕ್ರಮರಲಿಪ್ತಥಾ ಉಬಾಧ್ಯಾಂ ಮಿಲಿತಂ
ಗ್ರಾಮಂ
73 ಹಿರಿಯ ಮರಲಿಂ ಶುಭಂ | ಅಚ್ಯುತೇಂದ್ರಪುರಂ ರಮ್ಯಂ ಪ್ರತಿನಾಮೋಪಶೋಭಿತಂ |
ಸರ್ವಮಾನ್ಯಂ ಚತುಃನೀಮಾ ಸಂಯು
74 ತಂಚ ಸತತಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾಪಾಣ ನಿಧನಾಧ್ಯ ಜಲಾನ್ವಿತಂ ಅಕ್ಷಿಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತ
ಮೇಕಭೋ
75 ಗ್ಯಂ ಸಭೂರುತಂ | ವಾಪೀಕೂಪತಟಾಕಾದಿ ಕಚ್ಚೇನಾವಿಚ ಸಂಯುತಂ | ಪುತ್ರಪೌತ್ರಾದಿಭಿ-
ರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂ
76 ದ್ರ ತಾರಕಂ | ದಾನಸ್ಯಾಪ್ಯಧರ್ಮಸ್ಯಾ ವಿಕ್ರಯಸ್ಯಾಪಿ ಚೋಚಿತಂ | ಪರಿತಃ ಪ್ರಯತನ್ನಿಗ್ಧೈ
ಪುರೋಹಿತ ಪುರೋ
77 ಗಮ್ಯಃ | ವಿವಿಧೈ ನಿಫುಧೈಶ್ರೌತ ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾ | ಅಚ್ಯುತೇಂದ್ರ ಮಹಾರಾಯ
ಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ
78 ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ತದದ್ಧಾ ತತ್ತಿಥಾ ಮಾಸೇ ತನ್ನಿಕಾಲೇ
ವಿಶೇಷತಃ | ಗಾಗ್ಯೋರ್
79 ಶ್ರೀಮದ್ಭಜಕ್ರಿಯಾವಾಪಸ್ತಂಭಾಪ್ಯನೂತ್ರಿಣಾ ಯಾಜುಷಾ ವೇದಶಾಸ್ತ್ರಜ್ಞೋ ಪೆರಂಗೂರಪ್ಪ
ಯಾತ್ಮಜೋ | ವರದಾರ್ಯ

- 80 ನೈನಿಂಹಾಖ್ಯಾ ಖ್ಯಾತೌ ಶ್ರೀರಂಗಪಟ್ಟಣೇ | ಗ್ರಾಮಾ ಸಂಬುನಹಲ್ಯಾಖ್ಯಾನ್ನೋವಾಂದಿಶಿಮುಪಾಶ್ರಿತಂ
ಬಂಣಗಟ್ಟಾ
- 81 ನೈಹಾಗ್ರಾಮಾದ್ಧಕ್ಷಿಣಾಂದಿಶಮಾಶ್ರಿತಂ ಹಿರಿಯುಅಡವೆ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮಾಯಾಂದಿಶಿಸ್ಥಿತಂ ||
ಕೆಂದನಹಾ
- 82 ಲೋ ಮಹಾಗ್ರಾಮಾದುತ್ತರನ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮಂ ಹಾರುವಹಲ್ಯಾಖ್ಯಂ ಸಹಿರಣ್ಯಜಲಾನ್ವಿತಂ |
ಶ್ರೀಮಾ
- 83 ನಚ್ಯುತರಾಯೇಂದ್ರ ಉಬಾಭ್ಯಾಂ ಮಿಲಿತಂ ದದೌ | ವರದಾರ್ಯ ನೈನಿಹಯೋಃ ಕೃಷ್ಣರಾಯ
ಕಾಲಾಗತಃ | ತಯೋರೇವೈಕೋ
- 84 ಯಂ ಗ್ರಾಮಸ್ತತ್ರಾಭ್ಯಾಂ ಭುಜ್ಯತೆ ಸದಾ | ಪ್ರತಿಗ್ರಹೀತಾಗ್ರಾಮಸ್ಯ ತನಯೋ ವಿನಯೋನ್ನತಃ ||
ವಾದೀ ವಾಗ್ಮೀ
- 85 ಮಹಾದೇವಸ್ಯೇಮಯಾಜೀತಿ ಕೀರ್ತಿತಃ ವೈತ್ತಿತ್ತಿನಂತಿ ಸಂಖ್ಯಾಕಂ ಕಲ್ಪಯಿತ್ವಾ ಸಮಾಹಿತ | ಆತ್ಮನ
86 ಸ್ತುತದಾವೈತ್ತೀಃ ಸಂಸ್ಥಾಪ್ಯನವಪಂವವ || ಅವಶಿಷ್ಟಾಸ್ತಥಾವೈತ್ತೀದ್ವಿಜಾಭ್ಯಾಂ ಪ್ರದದೌಮುದಾ ||
ವೈತ್ತಿಮಂತ ತೌ
- 87 ಚ ಲಬ್ಯಂತೇ ಗೋತ್ರಸೂತ್ರಪುರಸರಂ || ಗಾಗ್ನೋ ಶ್ರೀಮದ್ಭಚಕಾರ್ಯೋ ಯಾಜುಷಂ ಶಾಸ್ತ್ರ
ಪಟ್ಟವಿತ್ | ಪರಂಗೂ
- 88 ರವ್ವಯಾಚಾರ್ಯೋ ಹ್ಯಾಪಸ್ತಂಬಾಖ್ಯ ಸೂತ್ರವಾನ್ | ತಸ್ಯಪುತ್ರೋನ್ನಿನಿಂಹಾರ್ಯಃ ಪೂಜ್ಯ
ಶ್ರೀರಂಗಪಟ್ಟಣೇ |
- 89 ಶಾಶ್ವತೀಮಷ್ಟಕಾಂವೈತ್ತಿಮಾಪ್ನೋತಿ ಸತತಂ ತ್ವಿಹ | ಕೇಶವಾಧ್ವರಿಪುತ್ರೇಣ ವಸಗೋತ್ರೋದ್ಭವೇನ
90 ಚ | ಶ್ರೀರಂಗಪಟ್ಟಣಸ್ಯೇನ ವರಾಪಸ್ತಂಬ ಸೂತ್ರೀಣ ಯಜುರಾಧ್ಯಾಪಕೇನಾಪ್ತುದೀಕ್ಷಿತೇನ ಮಹಾತ್ಮ
91 ನಾ ವೈತ್ತೀನಾಪ್ತಕಂ ರಮ್ಯಂ ಭುಜ್ಯತೇಹ್ಯತ್ರ ಶಾಶ್ವತಂ || ತೈಸ್ತೈಸಮಂ ತತಶ್ಚಿಹ್ನೈದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿ
ಪುಕ್ತ
- 92 ಮಾತ್ | ನೀಮಾತುಸಾಗ್ರಹಾರಸ್ಯ ಲಬ್ಯತೆ ದೇಶಭಾಷಯಾ || ಹಿರಿಯಮರಲೀ ಯಂಬಗ್ರಾಮಕೆ
ಪ್ರತಿನಾ
- 93 ಮಥೇಯವಾದ ಅಚ್ಯುತಪುರವೆಂಬ ಸರ್ವಮಾನ್ಯದ ಅಗ್ರಹಾರದ ವಲಯದ ವಿವರ ಮೂಡಲು
ಲೋಕ್ಯಾನೆ

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ__

- 94 ಯಲ್ಲ ಅರ್ಧ | ಆಗ್ನೇಯಕ್ಕೆ ಮಡಕೆ ಪಟ್ಟಣದ ಕೆಂಗಟ್ಟಿ ನೆಟ್ಟ ಕಲ್ಲು | ತೆಂಕಲು ಮಡಕೆಪ
95 ಟ್ಟಣದ ಭಾಯಮೊರಡಿಯ ಪಡುವಣ ಹೊಲದ ಕಂಭದಲ್ಲ ಬೆಟ್ಟದ ಮೇಲೆ ನೆಟ್ಟ ಕಂಭ | ಮಠಕೇರಿಯ
ದಾರಿ
- 96 ಯ ಹೊಲದ ಯೀಶಾನ್ಯ ಅಲೂರದಾರೀಹೊಲದ ಬೇವಿನ ತಾಲು | ಅವೂರ ಪೊಲಗೆರ್ಂದ
ತೆಂಕರೊತ್ತಿ
- 97 ಹತ್ತಿಯ ಯರೆಯಮೇಡು | ನೈರುತ್ಯದಲ್ಲ ಹಿರಿಯ ಅಡವಿಯ ನೀರಮೊಗವಹೆವಬಲದಲ್ಲ ನೆಟ್ಟಕಲ್ಲು | ವಾ
98 ಯಾವ್ಯದಲ್ಲ ನಗುನನಹಲಯ ಯರೆಯಹೊಲದ ಬೋಲಗಲ್ಲನಲ್ಲ ನೆಟ್ಟ[ಕ]ಲ್ಲು ಬಡಗಲು ನಗುನ
99 ನಹಲಯ ಮೊರಡಿ ಬಿಟ್ಟನಾಯಕನಹಲಯ ಹೊಲೆಯನ ನಾಯಮಂಣಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ಆ
100 ಹಲ್ಲೇಪೊಲಗೆರ್ಂದಯ ಸೊಪ್ಪಿನ ತುಡಿಕೆಯ ಮೂಡಣ ಕಚ್ಚೊಬ್ಬೆ ಅಲಿಂದ ತೆಂಕಲು ಪೊಲಹೊಕ್ಕ ಕ
101 ಡೀ ಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ನೆಟ್ಟಕಲ್ಲ ಹೊಲ | ಹುಲ್ಲೆಮಾಲದ ಕಚ್ಚೊಬೆ ಅಲ್ಲಂದ ಬಡಗಲೆತ್ತಿ ಬಿಟ್ಟೆ

- 102 ನಾಯಕನ ಹಲರೋಡೀ ಅನೇಕಾಲಕರಿಯ ಮೊರಡಿಬಸವನ ಮೊರಡಿಯ ಮೇಗ
 103 ಣಬಸವನಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು| ನುಗ್ಗೆಹಲ್ಲೆಯಮಾಸತೀ ಅಲು| ಯೀಶಾನ್ಯದಲ್ಲ ಲೊಕ್ಕಾನೆ
 104 ತಡಿಯ ಬೊಂಮದೇವರಲ್ಲ ನೆಟ್ಟಕಲ್ಲು||ಪೂರಯಿತ್ತೋ ಬುಧಪಾಚ್ಯಾಂನಾ ರಯಿತ್ತೊ ಮೈರಿಭೂಭುಜಾಂ
 105 ಗರ್ವಂ| ಅಚ್ಯುತ ವಿಹಿತಾವಲೋಕ ಮಚ್ಯುತರಾಯಸ್ಯ ಶಾಸನಂ ತದಿದಂ | ಅಚ್ಯುತೇಂದ್ರಮಹಾ
 106 ರಾಯಶಾಸನೇನ ಸಭಾಪತಿಃ| ಅಭಾಣೀಮದುಸಂದರ್ಭಂ ತದಿದಂ ತಾಂಬ್ರಶಾಸನಂ|| ಅಚ್ಯು
 107 ತೇಂದ್ರಮಹಾರಾಯ ಶಾಸನಾನ್ಮಲ್ಲಣಾತ್ಮಜ| ತ್ವಪ್ಪಾ ಶ್ರೀವೀರಣಾಚಾರ್ಯೋ ವ್ಯಲಿಖತ್ತಾಂಬ್ರ
 108 ಶಾಸನಂ|| ದಾನಪಾಲನಯೋರ್ಮ ಫೈದಾನಾಭೈಯೋನುಪಾಲನಂ| ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
 109 ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ|| ಯೇಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾ| ನಭೋಜ್ಯನಕ
 110 ರಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾವನುಂಧರಾ|| ಶಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ
 [ಪಾಲ*]
 111 ನೀಯೋಭವದ್ಧಿ| ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ
 ರಾಮಚಂದ್ರ|
 112 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ| ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ
 113 ತ್ವಂ ನಿಷ್ಕಲಂ ಭವೇತ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾ ವಾ ಯೋಹರೇತಿ ವನುಂಧರಾ| ಕ್ಷ
 114 ಪಿರ್ನರ್ಪಸಹಶ್ರಾಣಿ ವಿಷಯಾಂ ಜಾಯತಕ್ರಿಮಿ|| ನವಿಷಂ ಚಿಷಮಿತ್ಯಾಹುಬ್ರ್
 115 ಹ್ಯಸ್ತಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರ ಪಾತ್ರಕಂ||

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ (ಕನ್ನಡಕರದಲ್ಲ)

Transliteration

I B--

1. śrī Gaṇādhīpatayē namaḥ | namaḥ-tuṅga śīrāśchumbi chāṇdra-chāṇmāra-
chāravē trai-lō-
2. kya nagār-ārambha mūla stambhāya Sambhavē | Harēr-līlā-varāhasya
dampshtrā-dampdah sa pātu vah | Hēmādrī
3. kalasā yatra dhātīchhatra-śriyaṃ dadhau | kalyāṇāyāstu tad dhāma
pratyūha-timirāpaham | yad gajō-
4. py Agajōdbhūtam Harināpi cha pūjyātē | asti kshīra mayād-dēvair
mathyamānān mahāmbudhēḥ navañi-
5. tam-ivōdbhūtam apanīta tamō mahah | tasyāsīt tanayas-tapōbhir atulair-
anvartha nāmām Budhaiḥ pu-
6. nair asya Purūravā bhujā-balair-Āyur-dvsihōm nighnataḥ | tasy-Āyar
Nahushōsya tasya parushō yuddhē-
7. yayātī kshītau khyātas tasyatu Turvasu nibhaiḥ śrī Dēvayāni-patēḥ |
tad vaṃsē Dēvakījā-
8. ni didipē Timna būpatīḥ | yaśasvī Tuluvēṇdrēshu Yadōḥ Kṛishṇa
ivānvayē | tatōbhūd-Bukkamā-
9. jānir īśvara-kshīti-pālakah | atrāsana guṇōttamaṃ mauli-ratnaṃ mahi-
bhujam | sarasād uda-

10. bhūtas mā-Narasāvaṃ-pālakaḥ | Dēvakī-namdanāt kāmō Devakī namda-
nādiva | vivī—
11. dha sukritōdīlāmē Rāmēśvara pramukhē mubur-mudita hṛdaya sthānē
vyadhata | yathā vidhī
12. budha-parivṛto nānā dānāni yō bhuvi shōḍaśa-tri-bhuvana janōdgitam |
khyātam yaśaḥ puna-
13. r-uktayan | Kāvērīm āśu badhivā bahala jala-yutam yō vilamghyēva śa-
trūṃ jīva-grāham
14. gaḁitvā samiti-bhuja-balō tara cha rājyaṃ tadīyam | kṛtvā Śrīraṃga-
pūrvam tadapi nija va-
15. se paṭaṇam yō babhāse kīrtti stambhāṃ nikhāya tribhuvana bhavanah
stūyamānāpadanaḥ | Chēram
16. Chōlām cha Pāṇḍyam tadapi cha Madhurāvallabham māna-bhūsham |
vīryōdagram Turushkaṃ Gajapati nripatīm
17. chāpi jtvā tad-anyāṃ | ā Gaṅgā-tīra-Iamkā prathama-charama bhū-bhṛi-
ttatāmtam nitāmtam | khyāta
18. kshōṇī patinām srajam iva sirasā śāsanam yō vyatānit | Tippāji Nāgala-
dēvyō Kausa-
19. tyā śrī Sumitrayō | Dēvyōr iva Nṛsiṃhēndra tasmāt paṇti-rathādiva |
vīrau vinayinau Rāma La-
20. kshmaṇāviva namdanau | jātau vīra Nṛsiṃhēndra Krishṇarāya mahi-
pati | vīraśrī Nārasihvasa Vija-
21. ya nagarē ratna siphāsanastha kīrtiyā nityānirasyā Naga Naḷa Nahushā-
napyavanyām athā-
22. nyān | ā-sētōr āsumērōr avani suranutaḥ svairam āchōdayādrōr
āpaschadyāchalāmtād akhi-
23. la hṛdayam āvajyam [rājyam] śasāsa | nānā-dānānyakārshī-kanaka sa-
daśvīya śrī Virupāksha dēva-
24. sthānē śrī Kālabastī sīturapi nagarē Vēṃkaṭādrau cha Kāmchyā | Śrīśai-
lē Śrōṇa śailē ma-
25. hatī Hariharē Hōbalē Saṃgamēcha Śrīraṃgē Kumbhaghōṇē hata-tamasi
Mahānamdi tīrthē ni-
26. vittau | Gōkarṇē Rāma sētau jagati tad itarōshvapy-āsēshe punya-
sthānēshvāladhi nānā vi-
27. dha bahala mahādāna-vāri pravāhaiḥ | yasyōdanī chaturaṅga-prakara-
khara rajah śusnyad-amitōdhi-
28. maghna - kshma - bhṛityakshachchudōdyattara - kulisa dharōtkamṭhitā
kunṭhitābhūt | brahmāmdam viśva-cha-
29. kram ghaṭam udita mahā-bhūtakam ratnadhēnuṃ saptaṃbōdhiṃ cha
kalya kshītīruha latike kām-
30. chanam kāmadhēnuḥ svarṇa-kshmaṇpō-hiranyāscha ratham api tulā-
pūrsha gō-sahasram hēmāsya

31. hēma-garbhāṃ kanaka-kari-rathā pañcha lāṃgalyatānit¹ rājyaṃ prasāsyā
nirvighnaṃ rā-

II A—

32. jyēṃ dyāu iva sāsitaṃ tasmaṃ guṇēna vikhyatē kṣhitē indrē
divamgatē¹ tatōpyāvayī
33. vīra śrī Kṛishṇa-rāya mahīpatih¹ bibhartī maṃ kēyūraṃ nirviśēṣhaṃ
mahībhuje kīrtiyā yasya samantatō
34. prasṛitayā viśvaṃ rujaikyāṃ vrajēd ityā-saṃkya purā purāṇir abhavat
Bhālēkṣhaṇa prāyaśaḥ padmākṣhōpi chaturbhu-
35. jōjani chaturvaktro bhavatyadyabhūt Kāmī khadgamadād Raurācha
kamalaṃ vināṃ cha Vāṇī karē¹ śatrūpāṃ vā samēte
36. dadata yiti rushā kiṃnu saptāmbu rāśim nānā sēnā turamgā trīṭita
vasumatī dhūlikā pālikābhiḥ¹ sa-
37. śōshya svairam ētat prati nidhi jaladhi śrēṇikā yō vidhatte¹ brahmāṇḍa
svarṇa mēru pramukhaniḥ mahā dāna tōyai —
38. ranēyaiḥ¹ maddhattam artisyardhāṃ śriyaṃ iha ruchiraṃ bhūmijātām
ity avētya¹ prāyaḥ pratyūha hētōstapana rāthaga
39. tarālayaṃ dēvatānāṃ tat-tad digjaitra vṛityāpi ravir-udaya dainam
kitāms tatra tatra¹ stambhām jāti
40. tanuta bhuvi yō bhūbhṛid abhramkashāgrāṇ¹ Kāmpchī Śrīsaila Śōṇachala
Kanakasabhā Vēṃkaṭādri pramukhyē-
41. shvāvṛityāvṛitya sarvēshvatanuta vidhivad bhūyasē śrēyasē yah¹
dēvasthānēshu tīrthēshvapi kanaka tulāpūru-
42. shādīni nān dānānyavōpadānair api samam akhilair āgamō kāmibhāni
rōsha-kṛita patipārthi-
43. dāṃḍaḥ sēsha-bhuja kṣhiti rakṣhaṇa śaṃḍaḥ¹ bhāshege tappuva rāyara
gaṃḍaḥs-tōshakṛid-artiṣhu yō raṇachamḍaḥ rājādhi-
44. rāja ityuktō yō rāja-paramēśvara mūru rāyara gaṃḍaścha para-rāya
bhayaṃkaraḥ Himdu-rāya Suratrāṇo duṣṭa śā-
45. rdūla-mardana gajaugha-gaṃḍabhērūṇḍa yityādi birudānvitah¹ ālōkaya
mahārāya jaya jivēta vādibhi¹ Aṃ —
46. ga Vamga Kalūṅgādyai rājyabhiḥ sēvyate yah¹ stutyaudārya sudibhiḥ¹ sa
Vijayanagarē ratna simhāsanastha
47. kṣhmāpālān Kṛishṇarāya kṣhiti patir adharīkṛitva kīrtvā Nṛigādīm¹ a
pūrvādṛerathāsta Kṣhitidhara kaṭa-
48. kādācha Hēmāchalāmtār āsētōr arthiśārthē śriyaṃ iha bahali kṛitya
kīrtiyā samipdhe¹ kṛitavati suralōkaṃ
49. Kṛishṇarāyē nijāṃsē tadanu tadanujanmā pūṇya karmināchyutēṃdraḥ¹
prakṛatamam avanilōkaṃ svāṃsā mētyāri—
50. jētā vilasati Harijētā vidvad iṣṭa-pradātā¹ yat-kīrti chaṃdraścharati
kṣhamāyāṃti thishv āsēśāsu vi—

51. vardhatē cha ! tanōti chakrasyam idam samim̐dhe divācha sāyam
kumudair virum̐dhē ! madam̐ manasi mārū—
52. tam̐ śithilayatyamēyairayaiḥ yadascha paṭali khurai rajōbhir-utthāpi-
taiḥ ! ajījanad anēka-
53. dhī kinu viśēshayatyambudhi bala pramathanasya mōraya virōdhinam̐
vājanam̐ ! kāragrahē
54. kalita vāsi virōdhi-bhūpa dānāvalikara vichārīta-chāmarasya ! rājadhī-
rāja para-rāja bha-
55. yaṇkarasya kāvyām̐ sam̐ti vividhām̐ bahūni yasya ! Gōkarṇa saṇḡama
nivṛitti suvarṇa sam̐sa-
56. kshōṇādrī parvata Virim̐cha prarēshu Kāṁchyām̐ ! śrī Kālahasti
nagarēpi cha Kuṁbhaghōṇē dānāni shō-
57. ḍaśa bahūni kritāni yēna ! ambōdhēna nipīyamāna salil Āgastyēna pīto
jhitā svalpō Rāgha-
58. va sāyakāgra śikhayā sam̐taptamānaḥ sadā ! am̐tastair vadabānalasya cha
sikhā-jālai viśishkōdha-
59. vam̐ yad-dānāmbu ghanāmbur-ambudhirajō-pūrṇaḥ sam̐ udyōtatē !
Am̐gēnāpi Kalim̐gēna Vam̐gē cha parēṇripaḥ
60. jaya-jīva mahārāyētyaniṣam̐ giyatē cha yaḥ ! sa jayati nara-pālō ratna
sim̐hāsanaasthō Vijayanaga-
61. ra-vāsi kīrti-pūrtyābhlāsi ! Nṛiga Nala Nahushādīm̐ nītayam̐ rājya-
nityam̐ nirupama-bhūja vīryō-
62. dārya bhūr Achyutēndraḥ ! śakābdē Śālivāhētu sahasrēṇa chatuṣataḥ
sapta-paṇchāśatāyuktam̐ ni-

II B—

63. m̐itam̐ gaṇita-kramāt ! vatsare Manmathē māse Kārtike sita pakshake !
dvādaśyām̐ puṇya
64. kalētu Sthira-vārē viśēshataḥ ! Tūṁgabhadra-nadī-tīrē Viṭhalēśvara
sam̐nidhau Kākalānvaya sam̐bhū-
65. tay-Āpastambha sūtriṇē Dēvarātasa gōtrāya yājushāya mahātmanē !
Viśvēśādhvara putrāya Ku-
66. ppādhvari varāya cha ! Vāda-saṁgara-saṁnaddha vidvad-vijayaśālinē !
tarka vikrama śilāya mīmāṁsā tatva
67. darśine ! śabda-śāstra dhurīṇāya Kavītā chakravarttine ! śrauta smārta
sadāchāra [ra] tāya manīṣiṇē ! bhūdā-
68. na pātra-bhūtāya bhūmidavāgrāyāyine vinītāya viśishṭhāya vikhyātāya
tapasvinē ! dēśe Hoyisaṇā-
69. bhikhye Tom̐danūru sthale subhe ! Śrīraṁga paṭṭanasyaiva sīm̐yāstu
manōramē ! Kurvaṇka nādīti khyātam̐ prati-
70. shṭitam̐anuttamam̐ ! śrī Vīriśaṭṭi halyāstu prāchīṇidīsam̐ upāśritam̐ !
Anehālōr mahāgrāmāt dakṣhiṇa-

71. syām diśi-sthitam | nadyāstu Lōkapāvinḥ paśchimāyām diśi- sthitam
Maṭhakēri mahād-grāmādutta-
72. rasyām diśi. sthitam | grāmō Bēvinakuppākhyā śrī Chikkamaralistathā-
ubābhyām militam grāmaṃ
73. Hiriyamaraliṃ śubham | Achyutēndra puram rainyam prati-nāmnōpi
śōbhitaṃ | sarva-mānyam chatuḥ sīmā samyu-
74. tam cha satataḥ | nidhi nikshēpa pāshāṇa siddha sādhyā jalāuvitaṃ
akshinyāgāmi samyuktam ēka bhō-
75. gyaṃ sa bhūrubam | vāpī-kūpa-tatākādi kachehhēnāpi cha samyutam |
putra-pautrādibhir bhōgyam kramād ācham-
76. dra tārakam | dānasyāpyadhamarnasyā vikrayasyāpi chōchitaṃ |
paritaḥ prayatasnigdhai purōhita purō-
77. gamaiḥ | vividhair- vibudhair-śranta pathikaingirā | Achyutēndra mahā-
rāya mānanīyō mauasvinām
78. sa-hiraṇya-payō- dhārā-pūrvakam dattavānmudā || tadabdao tattithau
māsētasimḥ kālē visēshataḥ | Gārgyō
79. Śrīmadhya chakrāryāv-Āptastambhākhyā sūtrināu | yājushau vēda-sāstra-
jñau Peramgūr Appayātmaṃjau | Varadārya
80. Nṛisimhākhyau khyātau Śrīraṅga paṭṭanē | grāmā Sambunahalyākhyān
pūrvām diśim upāśritaṃ Baṃnagaṭṭā-
81. n mahāgrāmād dakshinām diśam āśritaṃ Hiriyu-Adave grāmāt paś-
chināyāmdiśi sthitam | Kempdanahā-
82. lo mahāgrāmād uttarasyām diśi-sthitam | grāmaṃ Hāruva halyākhyam sa-
hiraṇya-jalāuvitaṃ | śrīmā-
83. n Achyuta rāyēndra ubābhyām militam dadau | Varadārya Nṛisimhayōḥ
Kṛishṇarāya kālāgataḥ | tayōr -ēvaikō-
84. yaṃ grāmas tatrābhyām bhujyate sadā | pratigrahita grāmasya tanayō-
vinayō-mnūnataḥ | vādī vāgmī
85. Mahādēva syēmayājiti kirtitaḥ vṛitti triṃsati samkhyākam kalpayitvā
samāhita | ātmana-
86. stu tadā vṛittih samsthāpya navapam vava || avāśishṭās tathā vṛitti
dvijābhyām pradadau mudā || vṛittimamṭau
87. cha likhyamṭē gōtra-sūtra-purasaraṃ | Gārgyō Śrīmadhyachakāryō
yājusham sāstra shatḥkavit | Peramgū-
88. rappavāchāryōḥ-yāpistambākhyā sūtravān || tasya putrō Nṛisimhāryah
pūjya Śrīraṅgapaṭṭanē |
89. śāśvatīm ashtakam vṛittim āpnōti satatam tviha | Kēśavādhvari putrēṇa
Vasa gōtrōdbhavēna
90. cha | Śrīraṅgapaṭṭa asthēna varāpastamba sūtrinē yajurādhyāpakēn-
Āppudīkshitēna mahātma-
91. nā vṛittināshṭakam rainyam bhujyatēhyatra śāśvataṃ || taistaisamaṃ
tataḥchihnai dikshu-prāchyādishu kra-

92. māt¹ sīmātu sāgrahārasya likhyatē dēśabhāṣhayā ¹ Hiriya marali yamba
grāmakke prati nā-
93. madhēyavāda Achyutapuraveṃba sarvamānyada agrahārada valayada
vivara mūḍalu Lōkkāne-

III A

94. yalli ardha¹ āgnēyakke Maḍake paṭṭaṇada kemgaṭṭe neṭṭa kullu¹ teṃkalu
maḍake pa-
95. ṭṭaṇada bhāya morāḍiya paḍuvaṇa holada kambhaḍalli beṭṭada mēle neṭṭa
kambha¹ Maṭhakēriya dāri-
96. ya holada yīśānya ā ūra dāri holada bēvina tālu¹ ā vūra volagerremda
teṃkalotṭi
97. hattiya yareya mēdu¹ nairutyadalli hiriya aḍaviya nīra mogavaheva
baladalii naṭṭa kallu¹ vā-
98. yāvyaḍalli Nagunana haliya yereya holada bōla-gallinalli neṭṭa [ka]llu
Naguna-
99. na haliya morāḍi Bittanāyakana haliya holeyana nāyamanna holada
kaṭṭobbe¹ ā
100. halli volagerreya soppina tuḍikeya mūḍaṇa kaṭṭobbe aliṇda teṃkalu
volahokka ka-
101. dī holada kaṭṭobbe¹ neṭṭa kalla hola¹ hulle mālada kaṭṭobe¹ aliṇda
badagaletti Bitṭe
102. nāyakana halī morāḍi Ānehāla kariya morāḍi Basavana morāḍiya mēga-
103. ṇa Basavanalli neṭṭa kallu¹ Nugge halliya māsaṭiālu¹ yīśānyaḍalli
Lokkāne
104. taḍiya Bommaḍēvaralli neṭṭa kallu¹ pūrayitō budha-vāchchhāmu-
bārayito vairi bhū-bhujāṇi
105. garvaṇi¹ achyuta vihitāvalōkaṇ Achyutarāyasya śāsanam tadidaṇi¹
Achyutēṇdra mahā-
106. rāya śāsanēna sabhāpatih¹ abhāṇi madu samdarbhāṇi tadidaṇi tāmbra-
śāsanam¹ Achyu-
107. tēṇdra mahārāya śāsanāṇi Mallapātmaja¹ tvashtā śri Vīraṇāchāryō
vyalikhattāmbra
108. śāsanam¹ dānapālanayōr madhyē dānā chhūrēyōnu pālanam¹ dānā
svargam avāpnōti
109. pālanād Achyutaṇi padaṇi¹ yēkaiva bhaginī lōkē sarvēśhām ēva bhū-
bhujā¹ na bhōjyā na ka-
110. ra-grāhya vipra-dattā vasuṇḍharā¹ sāmānyōyaṇi dharma-sētuṇi nri-
pāṇam kālē kālē [pāla]
111. nīyō bhavadbhi sarvān ētān bhāvinah pāṛthivēṇdra bhūyō bhūyō yāchatē
Rāmachandra¹

112. sva-dattā dviguṇam puṇyam para-daṁttān upālanam | para-daṁttāpahā-
rēṇa sva-da-
113. ttam nishphalam bhavēta | sva-dattām para-daṁttā vā yō harēti
vasumḍharā | sha-
114. shṭhir varsha sahaśrāṇi viśṭhāyām jāyate krimi || na viśham chisham
ityāhur-bra-
115. hmasvam viśham uchyatē viśham ēkākinam haṁti brahma-svam putra
pautrakam | Śrī Virūpāksha (in Kannada characters)

Translation

LL. 1-4—

Salutation to Gaṇādhpati. Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the boar-like tusk of Hari who took the form of varāha (Boar) for sport, borne on which was the earth, possessed the beauty of an umbrella with the Golden Mountain as its finial, protect you. (obeisance to that Gaṇapati) the abode of auspiciousness. the wonder of the darkness of obstacles, an elephant, born of a non-elephant (*i.e.*, Agajā-pārvati) and who is worshipped by even Hari.

4-7

From the churning of the milk ocean by the gods arose a bright one (chandra), like butter, disperser of darkness. His son distinguished for great penance, was Budha, true to his name. From him sprang Purūrava. From him Āyu who extinguished enemies by the might of arms; From Āyu sprang Nahusha; From him Yayāti, great in war. In his famous line was born Turvasu (equal of vasu) and husband of Dēvayānī.

1-18

In that line shone the king Tinna, having for wife Dēvakī, and celebrated among the Tuḷva kings, even as Kṛishṇa in the Yadu line. From him sprang the king Išvara, having for wife Bukkamā, free from fear and bad qualities, a head jewel among kings. From him sprang king Narasa, like Kāma, the son of Dēvakī. In Rāmēśvara and other holy places had he from time to time bestowed the sixteen kinds of gifts with joy, in accordance with the rules, and associated with wise men; thus multiplying the fame he had already gained among the inhabitants of the three worlds. Quickly damming up the Kāveri, when in full floods, he crossed it over and seizing the enemy alive, took possession of his kingdom and of the city Srīraṅgaṭṭana and erected a pillar of victory which stretched up into the three worlds. Having conquered Chōḷa, Chera and Pāṇḍya together with the lord of Madhura, whose honour was his ornament, the fierce Turusbka and the Gajapati king and others,—he imposed his commands on the heads of all the famous kings from the banks of Ganges to Lanka, and from the rising (east) to the setting of the sun (west).

18-20

From Tippāji and Nāgaldēvi to king Nṛsiṃha, were born respectively Vīra Nṛsiṃha and Kṛishṇarāya, as Rāma and Lakshmaṇa from Kausalya and Sumitra to Paṇtiratha (Daśaratha).

20-32

The heroic Nārasiṃha, seated on the jewelled throne in Vijayanagara, putting to shame Nṛiga, Naḷa and Nahusha by his fame and policy, turning all hearts towards himself ruled the kingdom from Sētu and Sumru and from the eastern to the western mountains. Many gifts did he, remover of darkness (ignorance), make in Kanakasadas (Chidambaram), in the temple of Virūpāksha (at Hampi), in the town of Kālahasti (North Arcot District), in Venkatādri (Tirupati), in Kanchi (Conjeevaram) in Śrīśaila (Kurnool District), in Sōṇāsaila (Tiruvannamalai), in the great Harihara (Chitaldrug District), in Ahōbala (Kurnool District) in Sangama, Śrīraṅga (near Trichy) in Kumbhaghṇa (Tanjore District) in Nanditīrtha (Kolar District), in Gōkarna (North Kanara District), in Rāmastu (Comorin) and many other sacred places; the streams poured out along which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the mountains whose wings were exposed to be cut off by Indra's thunderbolt. He gave away a variety of great gifts like golden egg, golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, golden horse chariot, man's weight in gold, a thousand cows, golden horse, the golden-wombed (Brahma), gold elephant-chariot and the five ploughs. Having ruled a perfect kingdom unopposed, the king of the earth famed for his virtues, went to heaven, as if to rule the kingdom of the sky.

32-48.

Mightier even than him the king Kṛishṇa-rāya took the earth upon his shoulders as if a jewelled epaulette. In olden days, probably thinking that by his fame all the world will assume single colour, white, did Purāri become distinguished by the eye in his forehead, Padmāksha (Viṣṇu) by his four arms, Padmabhū (Brahma) by his four faces, Kālī by her sword, Rāmā (Lakshmi) by her lotus, Vāṇī (Sarasvati) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure the distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth, trampled to pieces by his horse men, but were formed again by the measureless streams poured out with his great gifts-brahmāṇḍa, svarṇa-Mēru and others. As though, in order that the foundations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars stretching like mountain peaks in the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of the titles. Going round and round Kāñchi, Śrīśaila Sōṇāchala, Kanākasabhā, Venkatādri and other places often, and in various temples

and holy places, for his well-being in the present and future, did he again and again bestow in accordance, with the śāstras, various-great gifts like man's weight in gold, together with the other grants associated with them. Punisher of war-like kings, able in protecting the world which lies in the arms of Śeṣha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled rājādhirāja and rājaparamēśvara, lord of the three lords, fierce to other kings, Sultan of Hindu kings, destroyer of the tiger, the evil, a Gaṇḍabhērūṇḍa to the flood of elephants, distinguished by these and other titles, served by the Aṅga, Vaṅga, Kāliṅga and other kings with such words as—"look on us great king! Victory! Long life!"—his generosity praised by the learned, this king of kings Kṛishṇarāya seated on the jewelled throne in Vijayanagar, surpassing by his policy Nṛiga and others, shone in the power of good fortune and the fullness of fame, from the eastern to the western mountains and from the extremity of Hēmāchala to Sētu.

48-62.

The world of gods having been taken as his portion by Kṛishṇarāya, after him his younger brother of meritorious deeds, king Achyuta took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The moon of his fame moves in the world in all the tithis and is ever waxing, ever giving joy to the chakōra birds shining by day as well as by night hateful to the lotuses (the evil). Swifter than thought or the wind are his horsemen, the trampling of whose hoofs turns the world to clouds of dust—why mention the slow-paced horse of Indra? Fanned with chāmaras by groups of wives of hostile kings imprisoned by him, distinguished as Rājādhirāja, the terror of foreign kings and by many other titles; often had he made the sixteen kinds of gifts in Gōkarṇa, Sangama, Nivṛitti, Suvarṇa, Śaṅkha Śōṇādri parvata, Viriñchipura and Kāñchī, in the city of Kālahasti also, and in Kumbhaghōṇa. The ocean is drunk up by Agastya, it was agitated by the arrow of, Rāghava, and is even consumed by the flames of the sub-marine fire: it is indeed always in process of drying up, but the ocean of his bounty is always full. By Aṅga, Kāliṅga, Vaṅga and other foreign kings is he thus unceasingly addressed "victory! long life, Mahārāja!". Supreme is this king named Achyuta, established on the jewelled throne, dwelling in Vijayanagara, rejoicing in the fullness of fame, excelling Nṛiga, Nala, Nahusha and other anterior kings, the home of unequalled valour and generosity.

62-78.

In the Śālivāhana śaka year 1457 decided by counting, on Saturday the auspicious twelfth of bright half of Kārtika in the year Manmatha, on the banks of Tūṅgabhadra, in presence of (god) Viṭṭhalēśvara, was granted with pleasure, by pouring of water and with gold, the auspicious village Hiriyamarali—comprising two villages Bēvinakuppe and Chikkamarali, in the Hoysaṇadēśa Tonḍanūr sthala in Śrīraṅgapattanasiṃ and Kurvaṅkanāḍu, situated to the east of Virāṣeṭṭihalli, to the south of Āñchālu, to the west of the river Lōkapāvani and to the north of Maṭhakēri, splendourous with a beautiful *alias* Achyutēndrapura, tax free, along with all the

treasures on the surface or underground minerals, ready incomes and possibilities, water springs, imperishables and futures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons, etc., in order as long as the sun, moon and the stars exist to Kuppādhvari-son of Viśvēśādhvari, born in the Kākalānvaya, of Āpastambha sūtra and Dēvarāta-sagōtra, an eminent man of yajurvēda, victorious over those learned who were ready to fight the battle of dispute, always overpowering in the science of logic, knower of the true nature of Mīmāṃsa, well versed in grammar, an emperor in composing poems, a learned person engaged in good śrauta and smārtha customs, worthy of receiving the gift of land, disciplined, distinguished, renowned and devout—by Achyutēndra-mahārāya,—the respectable among the wise, surrounded by holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters.

78-84.

In the same year, same thithi, month and time, to Varada and Nṛsiṃha, famous in Śrīraṅgapattana, the sons of Perangūr Appaya, of the Gārgya gōtra, Madhyachakrāya and Āpastambha sūtra, also learned in Yajurvēda, was given with gold and water, the village Hāruvahallī situated to the east of Saṁbhunahallī, south of Baṇṇagaṭṭa, west of Hiriyaṇḍave and north of Kendanahālu—by Achyutarāya, and this one village received conjointly will be enjoyed for ever by these two—Varadāya and Nṛsiṃha who hail from the times of Kṛishṇarāya.

The descendent of the receiver of the village, great with modesty, wise and eloquent Mahādēva famous as Sōmayāji, having divided the village into thirty vṛttis and keeping fourteen (?) for, himself, gave away the rest to Brahmins with pleasure. The names of the donees (vṛttidārs) will be written according to gōtra and sūtra: Madhyachakāya, of Gārgya gōtra, Yajurvēdin and learned in six śāstras. Perangūr Appayāchāya of Āpastambha sūtra and his son in Śrīraṅgapattana will receive eight vṛttis for ever. The son of Kēsavādhvari, born in Vasagōtra, resident of Śrīraṅgapattana, and of Āpastambha sūtra, the teacher of Yajurvēda—the great Appudīkshita will enjoy for ever the eight vṛttis. With the respective spots in the directions east, etc., in order, and the boundaries of the Agrahāra will be written in the language of the land.

The details of boundary of the tax-free Agrahāra Achyutapura, the alternate name of the village Hiriyaamarali:—In the east, half of Lokkāne (Lōkapāvani?) to the south-east—the stone set up in the Keṅgaṭṭe of Maḍakepaṭṭana; to the south—the pillar set up in the field west of Bhāya-moraḍi (a hillock); the pillar set up on the hill; to the north-east of Maṭhakēri's road-side the Bēvina Tālu (?) of the road-field of that village; to the south of the tank-field of that village—the raised track of cotton field; in the South-west, the stone set up to the right of the water-course (?) from Hiriya-aḍavi (big-forest); in the North-west the stone set up in the Bōlagallu of Ere-hola (field with black soil) of Nagunanahallī; in the North the hillock of Nagunanahallī; the border-bund of the field of Holeya Nāyamanna of Biṭṭanāyakana-

halli; the eastern border of the field of green-leaf beds in the tank-field of that village. Thence to the South the encroached field's border-bund; the field with the stone set up; The border-bund of Hullemāla (grazing field for deers?); Thence to North the hillock of Bittēnāyakanahalli; the stone set up near the bull image on Basavana-moraḍi (Basava's hillock) in the black-hillock of Ānehālu; the Māsati-Ālu (A Banyan Tree?) of Nugge-halli; in the North-east the stone set up near Bommadēva (Brahma) on the bank of Lōkkāne.

Such is the śāsana of the gratifier of the desires of the learned and destroyer of the pride of hostile kings—having in view Achyuta's (Vishṇu's) ordinance,—of Achyutarāya. By the orders of Achyutēndra Mahārāya, this copper Śāsana was composed with pleasant words by Sahhāpati. By the orders of Achyutēndra mahārāya, the smith Viranāchārya, son of Mallanā wrote this copper śāsana.

Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. To all kings there is but one sister, viz., lands given to Brahmans. They should be neither enjoyed nor taxed. The bridge of Dharma is common to all kings and should be protected by you from time to time; Rāmachandra repeatedly begs this of all future kings. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Poison is not poison but property of the Brahmans is said to be poison. Poison kills only one, whereas the property of Brahmans kills even sons and grandsons. (Signature) Śrī Virūpāksha.

Note

These plates were purchased for the museum of the Department from Śrī M. Krishṇāchār of Mysore. They are three in number each measuring 11"×7½"×½". The plates are cut into the shape of an arch in the upper part and are secured by a copper ring, passing through holes made for the purpose at the centre of the arch. A copper seal has also been secured into the ring. The outer diameter of the ring is 2¾" and that of the seal 1½". Curiously the ring is not rivetted, and there is no trace of it ever having been done so. The seal has in relief the figure of a boar facing left, standing probably on a lotus. Above it there are the figures of moon and the sun. All though in good relief, they are of a very crude make. Writing is on both the sides of the middle plate and only on the inner sides of first and the third. Each page contains 31 lines except the last which has 22, which is followed by the signature of the king in bold Kannaḍa characters. Each line contains about 33 letters and each letter is about a quarter of an inch in height.

The language of the inscription is Sanskrit in verse form except for the portion giving details of the boundaries of the villages granted, which is in Kannaḍa prose. The script used is Nandināgari, except for the signature of the king at the

end which is in bold Kannaḍa script. The grant is of Achyutarāya of the Tuluva line of Vijayanagar kings and said in the plates to have been issued in the presence of god Viṭṭhalēśvara on the banks of Tungabhadra in the Śaka year 1457, on Saturday the 12th of bright half of Kārtika, the year being Manmatha, which corresponds to 6th November 1535 A.D. The inscription records the grant of a village Hiriymarali to one Kuppādhvari and some vṛittis to other Brahmins. Kuppādhvari is described here as a great poet and a scholar in grammar and Mimāṃsa. Hiriymarali, is said to have been renamed Achyutēndrapura and was situated in Kurvaṅkanāḍu of Śrīrangapaṭṭanaśime which again was in Tonḍanāḍu sthaḷa of Hoyisaṇadēśa. Hiriymarali, along with other villages mentioned in the record, Maṭhakēri, Viraseṭṭihalli, Hāruvahalli, etc., can be identified with the villages of the same name now in Pāṇḍavapura Taluk (formerly Srīrangapaṭṇa Taluk), Maṇḍya District. One of the boundaries mentioned, Hulleyamāḷa, reminds us of the Pulleya-bayals of Banavāsi and Baḷligāme, which Rice thinks to be recurrence of the name of Deer Park (Mṛigadāva) of Sārnāth. The present copper plate is also one of the many to be in the stereotyped form used during the reign. As usual except for the details of the donee and the donation, this is almost identical (in respect of geneology and other things) with many others of the same ruler like Maṇḍya 55, Kṛishṇarājapet 11, Doḍḍa Baḷḷapur 30 etc.

LIST OF INSCRIPTIONS PUBLISHED IN
THE REPORT ARRANGED ACCORDING
TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GAṄGAS.
123	40	Circa 750 A.D.	Śrīpuruṣa
			NOḶAMBAS
72	10	Circa 10th cent. A. D.	Kaṭṭānemalla
			HOYSALAS
119	37	....	Vishṇuvardhana
84	16	Sarvajitu saṃ. Kārtika 1167 A.D.	Narasimha I
105	30	Ś* 1093 Khara saṃ. Jyēshṭha śu 11, 17th day 1171 A.D.	Narasimha I
93	23	Ś 1114 Parīdhāvi saṃ. Chayitra, March-April 1192 A.D.	Ballāḷa II
95	25	Ś 1114 Parīdhāvi Bhādrapada, 1192 A.D.	Ballāḷa II
88	20	C 1220 A.D.	Ballāḷa II

* S = Śālivahana Śaka.

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the construction of a tank by name 'Konganikere' by Chavuttar of Attigāla. This tank appears to have been granted to the 'bōvas' for their heroism in defending their village during a fight.

This pillar inscription was probably set up in memory of Noḷamba Gavunḍa, son of Dēcha Gāvunḍa. Probably he fought and died to defend the cows.

Viragal: The details about the hero and the date are lost. Merely mentions the titles of the King and states that he was ruling the kingdom from Dōrasamudra.

Records a grant, made by Māliveggade and sanctioned by the great minister and commander-in-chief Biṭṭimayya, of certain customs of Mādhava Chōḷeyanahaḷḷi to some person belonging to Talkād whose name is lost.

Viragal: Records the death, during a cattle-raid, of Sālagāvunḍa son of Ālagāvunḍa, himself son of Manchegāvunḍa.

Viragal: Installed in memory of Perumāḷu Nāyaka of Kaḍalavāgilu in Baḍagundu nāḍu, son of Chaṭaya Nāyaka, who was the ruler of Mūgaranāḍ for having fought in the battle with 'polegas' and rescued (the cattle) during the destruction of the village. A 'koḍange' or grant was also made for him.

Viragal: Set up by Talagāḷu gauda in memory of his father Kameya Nāyaka of Kaḍlavāgilu who died during a cattle-raid. His father was Chikeya Nāyaka, ruler of Sōsale nāḍu.

Appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the Paṭṭaṇaswāmi, Nakara seṭṭi and other leaders of the place.

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Page number in the Report	Inscription number in the Report	Date	Ruler
102	29	Ś 1175 Parīdhāvi sam. Phālguna śu. 5, Wednesday 4th February 1253 A.D.	Sōmēśvara
124	41	C 1307 A.D.	Ballāḷa III
80	15	Ś 1249 Chitrabhānu sam. Kārtika ba. 5 Monday, 18th November 1342 A.D.	Ballāḷa III
VIJAYANAGAR			
120	38	C 1405 A.D.	Bukka II
155	50	Ś 1457 Maṇmatha sam. Kārtika śu. 12 Saturday 6th November 1535 A.D.	Achyutarāya
111	33	Ś 1459 Hēmaḷambi sam. Āshāḍha śu. 3 Sunday 10th June 1537 A. D.	Achyutarāya
117	36	Ś 1459 Hēmaḷambi sam. Āshāḍha śu. 12. Wednesday 20th June 1537 A.D.	Achyutarāya
98	27	Ś 1463 Plava sam. Phālguna śu. 1 Wednesday 15th February 1542 A.D.	Achyutarāya ...
ARUVANAHALLI CHIEFS			
86	18	1362 A.D.	Bāchappa

Contents and Remarks

Registers a grant made by the King to the Paṭṭaṇaswāmis of Gaudugere. Probably they have received the grant on behalf of the temple of Kalalēśvara mentioned in the record. Maṣaṇitamūna, one of the Paṭṭaṇaswāmis mentioned in the record might be the same as the famous sculptor of Sōmanāthpur.

Appears to record a grant of some lands free of all imposts, probably to the Īśvara temple near which the stone is set up, by the Prabhugavudās of Baḍaganāḍ.

Registers that all the Mahājanās of the agraḥāra agreed among themselves and placed on record the details of the 'vrittis' enjoyed by the persons connected with the temple. It is worth noting that the right of the possession remained only so long as the person remained in that place while it ceased when he left the place.

Records some grant of certain wet and dry lands to a resident of Hādaravāgilu, whose name is lost, by Hiriyaṇṇa of Tippūr.

This copper plate registers the grant of a village Hiriyaṇṇarāḷi to one Kuppādhvari and some 'vrittis' to other brahmins. Kuppādhvari is said to have been a great poet and scholar in grammar and Mūnāmsa. Hiriyaṇṇarāḷi is said to have been renamed as Achyutēndrapura. Hiriyaṇṇarāḷi and other villages mentioned in the inscription can be identified with the villages of the same name in Pāṇḍavapura Taluk.

Registers the grant of the village Halasinahaḷli in Dhanugūr sthala belonging to Talakāḍu sīme with all the usual rights, as a tax free grant to Chikka Sādhyaṇṇa, son of Sādhyaṇṇa of Talkāḍ by Achyutarāya Viraṇṇa Vodeya, the chief of Ālgod.

Registers the grant of the village Boppasamudra (Modern Boppasandra) to Nanjaya Hebbāru, son of Naraṣimha Hebbāru of Maḷavaḷli, by Vāraṇāsi Virupaṇṇa Ayya, the agent for the affairs of the King.

Registers the grant of the village of Bommanahaḷli in Dhanugūr sthala in the Talakāḍu sīme, with all the usual rights to Chikka Sādhipa, son of Sādhipa, made by Achyutarāya Viraṇṇa Vodeya son of Viraṇṇa Vodeya. Achyutarāya Viraṇṇa Vodeya, the chief of Ālgod and Talakāḍu sīme had these territories conferred on him by the king.

Viraḡaḷ: set up in memory of Dēvappa and his wife Bāyichakka by Dēvappa's elder of brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrtiyarasa, the chief of Aruhanahaḷli.

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Page number in the Report	Inscription number in the Report	Date	Ruler
86	17	Saunhya sam. Āśvija śu. 1 Sunday 2nd September 1369 A.D.	Bāchappa (?) CHITRADURGA CHIEFS
74	11	Plavanga sam. Kārtika śu 15 Sunday 27th October 1661 A. D.	Medakari Nāyaka
67	4	Ś 1596 Ānanda sam. Margaśira ba. 13 Tuesday 15th December 1674 A. D.	Kāmagēti Kāstūri Mada- kari Nāyaka
77	14	Prabhava sam. Śrāvaṇa ba. 5 Friday 14th August 1747 A. D.	Kāmagēti Arasu (Rangappa Nāyaka ?)
64	1	Ś 1679 Īśvara sam. Jyēṣṭha śu.10 Saturday 28th May 1757 A. D.	Rājā Madakari Nāyaka MYSORE KINGS
96	26	Ś 1594 Paridhāvi sam. 1672 A. D.	Doḍḍa DēvaRāja Oḍeyar
113	34	Kali. 4773 Paridhāvi sam. Kārtika Śu. 10th Monday 21st October 1672 A. D.	Chikka Dēvarāja Voḍeyar
127	43	Ś 1647 Viśvāvasu sam. Āśvayuja śu. 15 Sunday 10th October 1725 A. D.	Kṛishṇa Rāja Woḍeyar
MISCELLANEOUS			
71	9	Circa 10th Century A.D.	....

Contents and Remarks

Vīragal : set up in memory of Nāgarasa, son of Kīrptiyarasa. With him appears to have died his wives Bāyichakka, Bāyidēvi and Mādara gavudi.

Records the grant made by the chief to Sambhulingana for crossing the Hāyigāle. The grant was made when the chief attended the jātra or fair at Nirtaḍi.

Registers the grant of some dry land to Puṭṭanna, the accountant of his treasury at Jānakonḍa.

Records that the Kāmagēti chief and Swāmi of some Maths, made some grant (the details of which are lost) to Sidhalinga Dēvaru in whose temple the inscription is set up. A number of witnesses have also been mentioned.

This copper plate records the grant of the Village 'Basāpura' in Chitradurga Province, by the chief to Ghaṭāda Dēvaru of Hīrēmaṭha.

Seems to register the grant of a village, probably Manchanahalli for feeding Brahmīns in some temple. Incidentally the name of Narasa rāja Oḍeyar is also mentioned.

Records the grant of the village Sasiyālapura for food offerings, maintenance o lamps, etc., to the God Gangādhareśvara Swāmi consecrated by one Gangādharayya of Maḷavalli sthāla.

This copperplate records the grant of a village Hullēnahalli along with four hamlets Karaḍihalli, Maraḷikere, Kalināthapura, Haralukere, all in the Nāgamangala sthāla of the Hoysaḷadēsa to one Singyapperumāl, son of Aḷagiyasinghiya by Kṛishṇa Rāja Woḍeyar I. The composer of this grant 'Tirumaleyārya' was known to be a great scholar.

Viragal : Records the death of Bīraseṭṭi in a fight between him and Asagayyasetti Bijāgōmi, etc. He belonged to Madarikal of Nolaṃbavādi province.

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Page number in the Report	Inscription number in the Report	Date	Ruler
92	22	Circa 10th Century A.D.
76	13	Circa 12th Century A.D.	....
91	21	Circa 1204 A.D.	....
94	24	13th Century A.D. (1231 A.D.)	....
121	39	Parīdhāvi Sam. Chayitra ba. 5 Monday 29th April 1252 A.D.	Hoysala Sōmēśvara (?) ...
106	31	Ś 1309 Prabhava Sam. Kārtika Śu 2 29th October 1387 A.D.	....
126	42	Circa 14th Century A.D.	....
101	28	Circa 14th Century A.D.	....
88	19	Sarvajitu Sam. Kārtika Śu 5. 1407 A.D.	....
107	32	Pramādi Sam. Vaiśākha ba. 1 Thursday 25th April 1510 A.D.	....

Contents and Remarks

Registers the grant of land for the maintenance of tank by Ariyamma setty son of Asevayya.

This inscription on the pedestal of an image records that the image was that of Varadamma. Bōlagāvunda of Nandanahosavūr got prepared and consecrated it. It also registers the grant of certain lands to Maḍavādi Māyayya who probably was the priest.

This inscription on the pedestal of a Jaina image records the consecration of the image by Bālachandra Dēva in memory of his Guru. Bālachandra Dēva seems to have been a great poet in Kannaḍa as well as in Sanskrit, though none of his works are yet found.

Viragal : In memory of.....Kōja who died fighting (in some battle). This was set up by Dāyōjar son of Dāyōja of Kaḍalavāgilu.

Records the grant of Sāvehalli, a hamlet of Gaudugere, to Kadiia Gaṇḍa, son of Anka Gaṇḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālaleśvara temple and the gaṇḍu paṭṭaṇaswāmīs of Gaudugere.

Viragal : Registers the death of Sōmanātha Gavuḍa's son, whose name is lost and who is stated to have fought valiently and fell.

Records a money grant to provide sandal for the God Mūlasthāna Dēva of Kundūr by Channappa (?) steward (Naḍavalikāra) of the house of Dēvayya.

Registers that the officer Kālanchi Gummanṇa, the Seven Puras, Five Mathās, merchants and all the prajegaṇḍugaḷ (several named) of Talakāḍu or Rājarājapura, gave a śāsana embodying certain concessions to four Paṭṭaṇasvāmīs.

Viragal : Erected by Timmanṇa in memory of his father Siranga (son of Dāsa, the Oḍeya of Bastiya Tippūr) who fought and died defending the women of his village whom the enemies tried to molest.

Records that the Seven Puras and Padmadēvanṇa Gangannā, the Sthānāpathi of Five mathās of Talakāḍu-Rājarājapura granted the village Haradanahalli (?) a hamlet of Koratihalli which was a dēvadāna of the God Dakshina Sōmēśvara, on the condition that the grantee should pay annually 33 Gadyāṇas. He was also given some rights of taxing and some powers in connection with the then social customs.

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Page number in the Report	Inscription number in the Report	Date	Ruler
116	35	Circa 1517 A.D.
69	6	Ś 1508, <i>i.e.</i> , 1586-87 A.D.	....
66	3	16th century A. D.	....
68	5	Do	Yalapa Arasu
70	7	Circa 16th century A.D.	Do
71	8	Do	....
153	46	Ś 1683, <i>i.e.</i> , 1760 A.D.	....
66	2	Vikrama sam. Chayitra Śu. 1 Wednesday 9th April 1760 A.D.	....
152	45	Śubhakritu sam. Māgha Śu. 13 Sunday 2nd Feb. 1783 A.D.	....
154	47	Ś 1708 Parābhava sam. Śrāvaṇa Śu 5 30th July 1786 A.D.	....
154	48	....	....

Contents and Remarks

Registers that four gaudas made an agreement with someone whose name is lost, and made to him some grant in the village Halasinatālu of Bhandivāla sime on condition that he should pay nine varahās every year towards certain taxes named. The grant is called a “*paṭṭe*”. Some witnesses are named.

Registers a grant made by Sāyappa Ayya. The details of the grant are lost.

Records that the land (on which the inscription is lying) belongs to Banada Dēvi. Banada Dēvi is goddess Banaśankari of the Chitradurga hill.

Records the grant of a village ‘Kaḍamarasthala’ to Ajapa Dēva, probably a guru of a mutt.

Records the grant (probably of the land where this stone is lying) to Achala Dēva of Ādikavūr by Yalapa Arasu.

Records the grant of the land, (probably on which the inscription is set up) to the god Sāntēśvara as a ‘*vritti*’. Neither the name of the donor nor the date of the grant is mentioned in the record.

On the large bell in the Narasimha temple, there are three inscriptions and this is one of them. Records that Bhōsava Nāgapa Nārāṇappa granted the bell to the God Maradi Basavēśvara. It has been stated in the record that the bell weighs thirty seers. (Refer also Ins. Nos. 47 and 48)

This inscription on a bell in the Venkaṭaramaśwamy Temple, Chitradurga, records the grant of the bell to the god Venkaṭarama by Venkappa, son of Tippappa.

This inscription on the brass covering on the Dhvajasthambha in the Temple at Sibi was offered to God Narasimha by a devotee Vuzrēgavda, son of Rangegavda of Kuṇṭagavḍana halli. The stambha was made by Vuzraiah, son of Narasaiah, a coppersmith.

This inscription on the temple bell at Sibi records that the bell was granted to the god at Sibi by one Kṛishṇappa. It is not known how Kṛishṇappa got it into his possession which was already granted to the god once (Refer Ins. No. 46). This record was engraved by Nanjayya, a goldsmith of Bengalūru.

This inscription on the above bell (Ins. No. 47) records that the bell was offered to the god by Kachēri Kṛishṇappa.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
76	12	Circa 18th century A.D.	....
151	44	Sarvajitu sam. Māgha Śu. 1 Thursday 17th Feb. 1828 A.D.	....
155	49	Ś 1791 Śukla sam. Māgha ba. 1 Thursday 10th Feb. 1870 A.D.	....

ARRANGED ACCORDING TO DYNASTIES AND DATES—*concl'd.*

Contents and Remarks

Records the grant of some land to Murige Muṭṭ, by its disciple Malapa.

This record on the brass covering of the two 'aḍḍes' registers that the old Mājaris offered the poles for the service of the god Narasimha. The exact meaning of the word 'Mājarī' is not known.

This inscription on a bell in the Sibi temple registers the grant of the bell to the god Rangasvāmi (same as Narasimha of the previous inscription) at Sibi by the three sons of Narasaiya, Khāsā-chaṇaṇa (personal attendant) to the then king of Mysore, namely Dafēdār Rangaiah, Sērvēgāra Sibayya and Kṛishṇayya.

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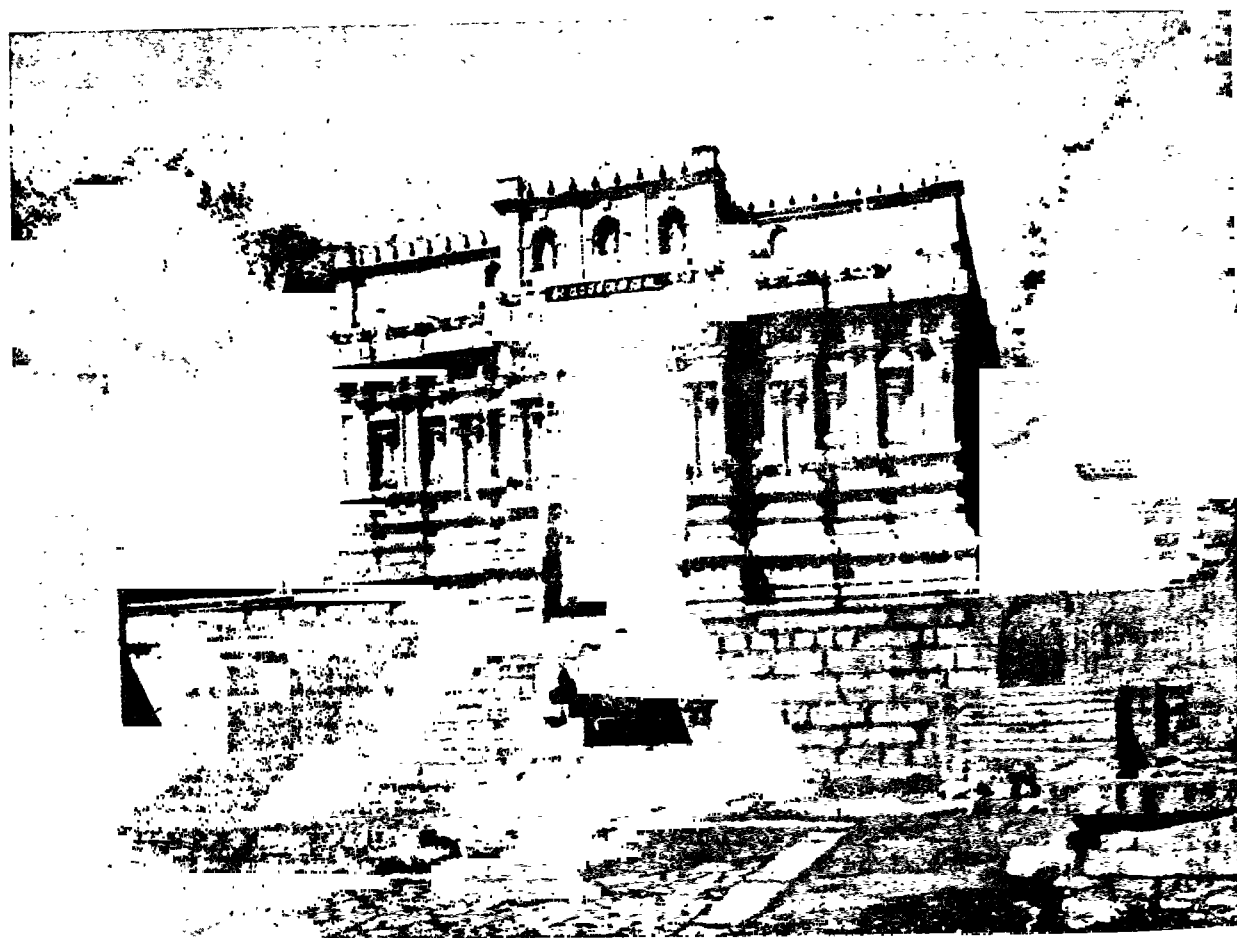
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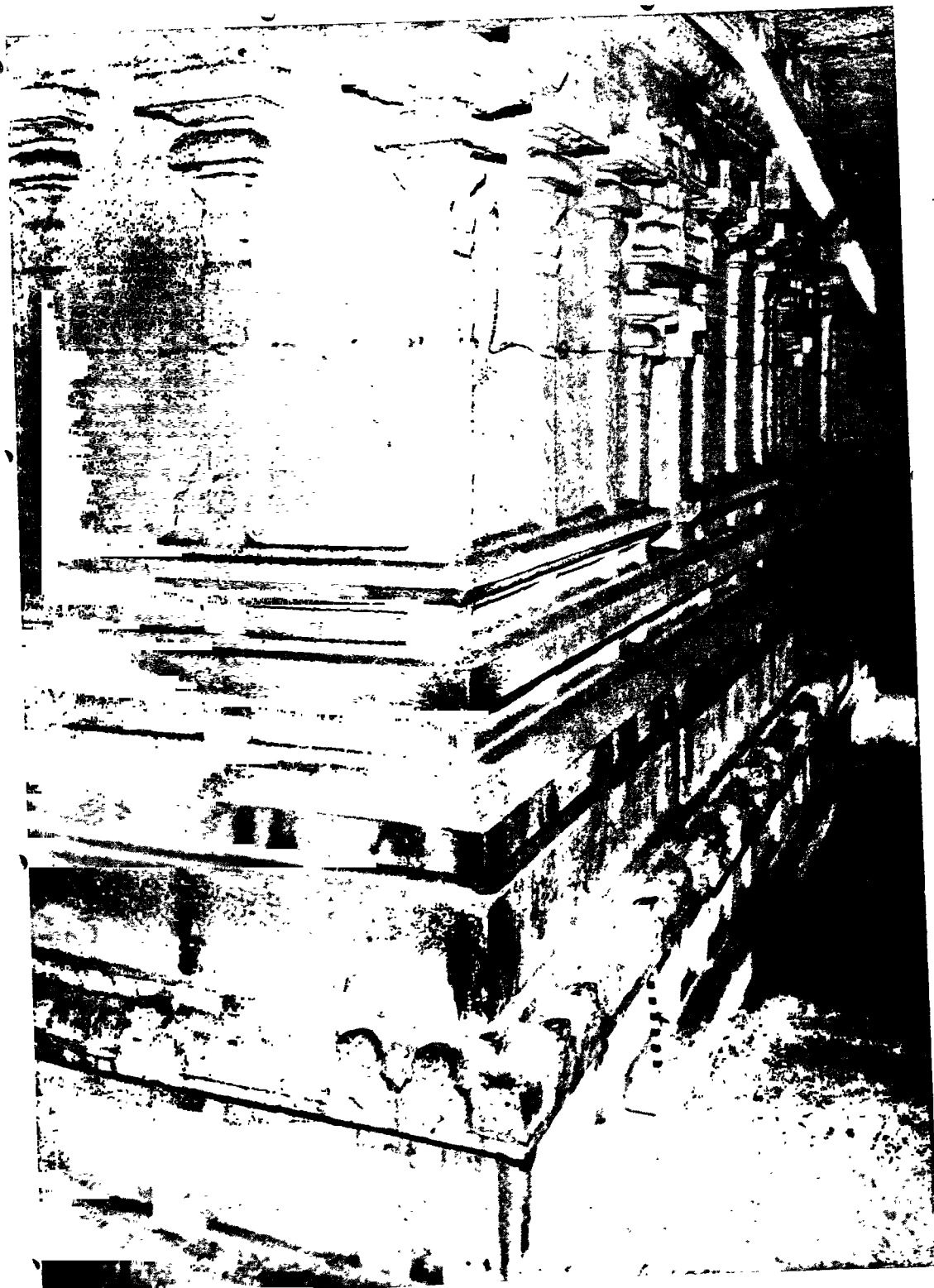


HEAD OF GOMATESVARA, SRAVANABELGOLA (p. 37).



FRONT VIEW OF MAHADVARA, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

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WALL DETAIL, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

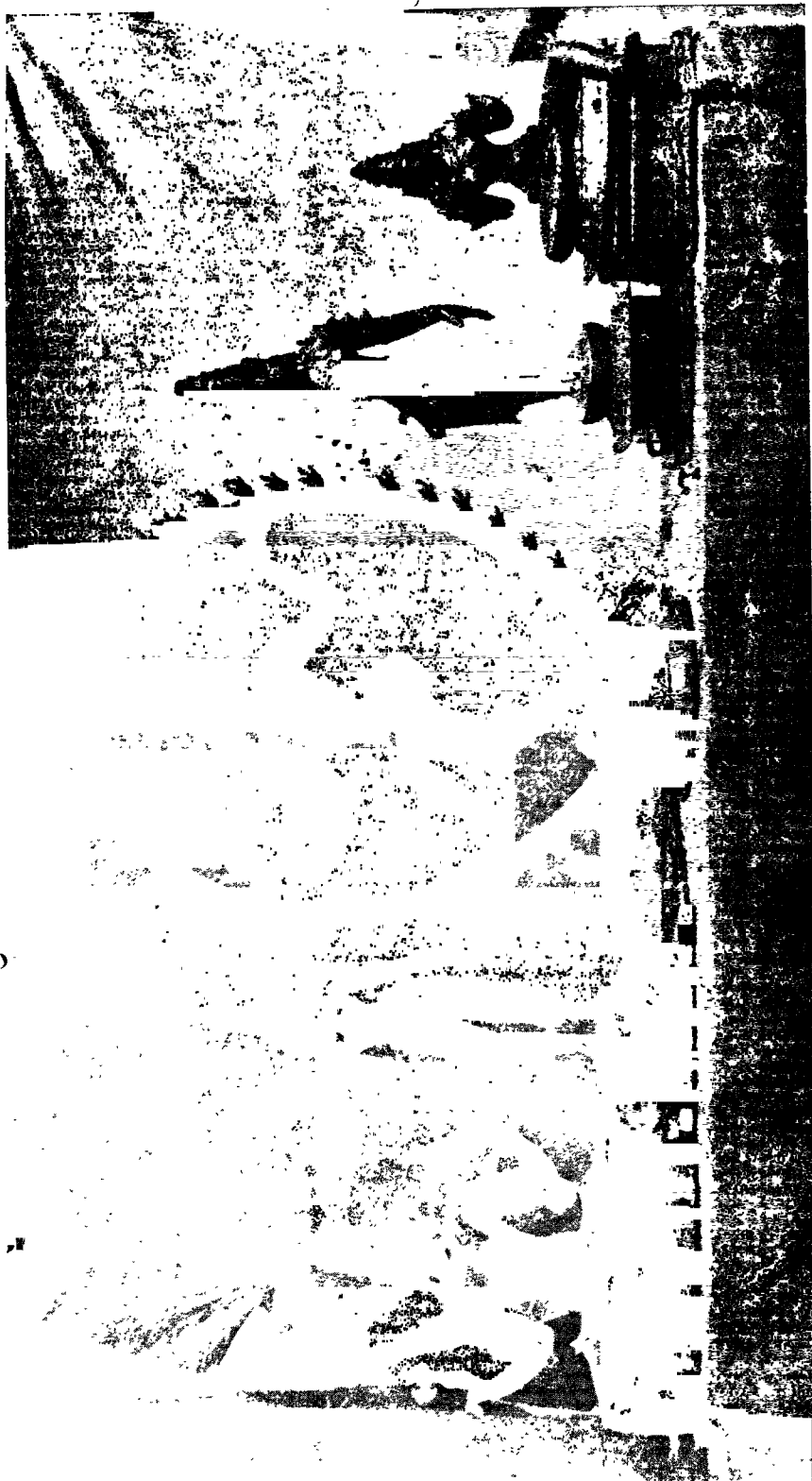


CHAMPAKADHAMA WITH HIS CONSORTS, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

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PROCESSIONAL IMAGES OF CHAMPAKADHAMA GROUP, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31)
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GROUP OF PROCESSIONAL IMAGES, KUDALUR (p. 32).



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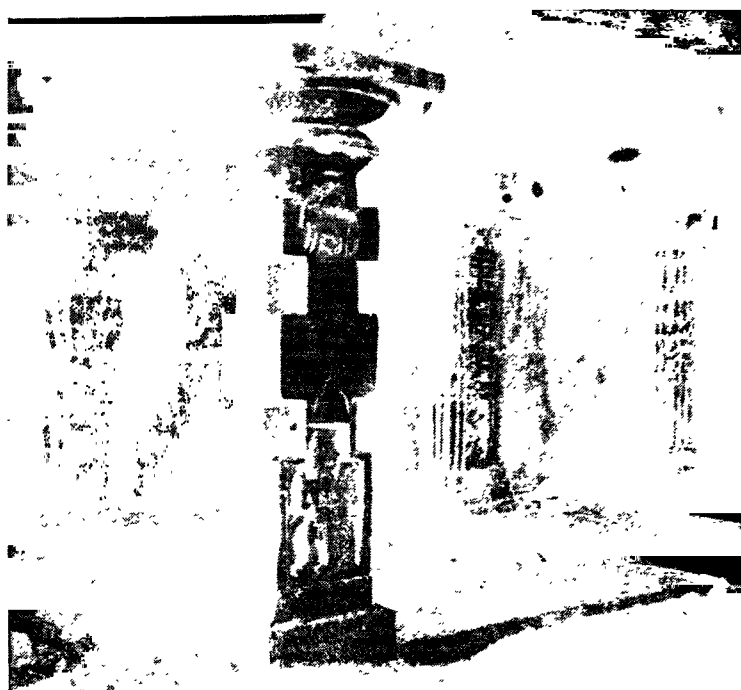


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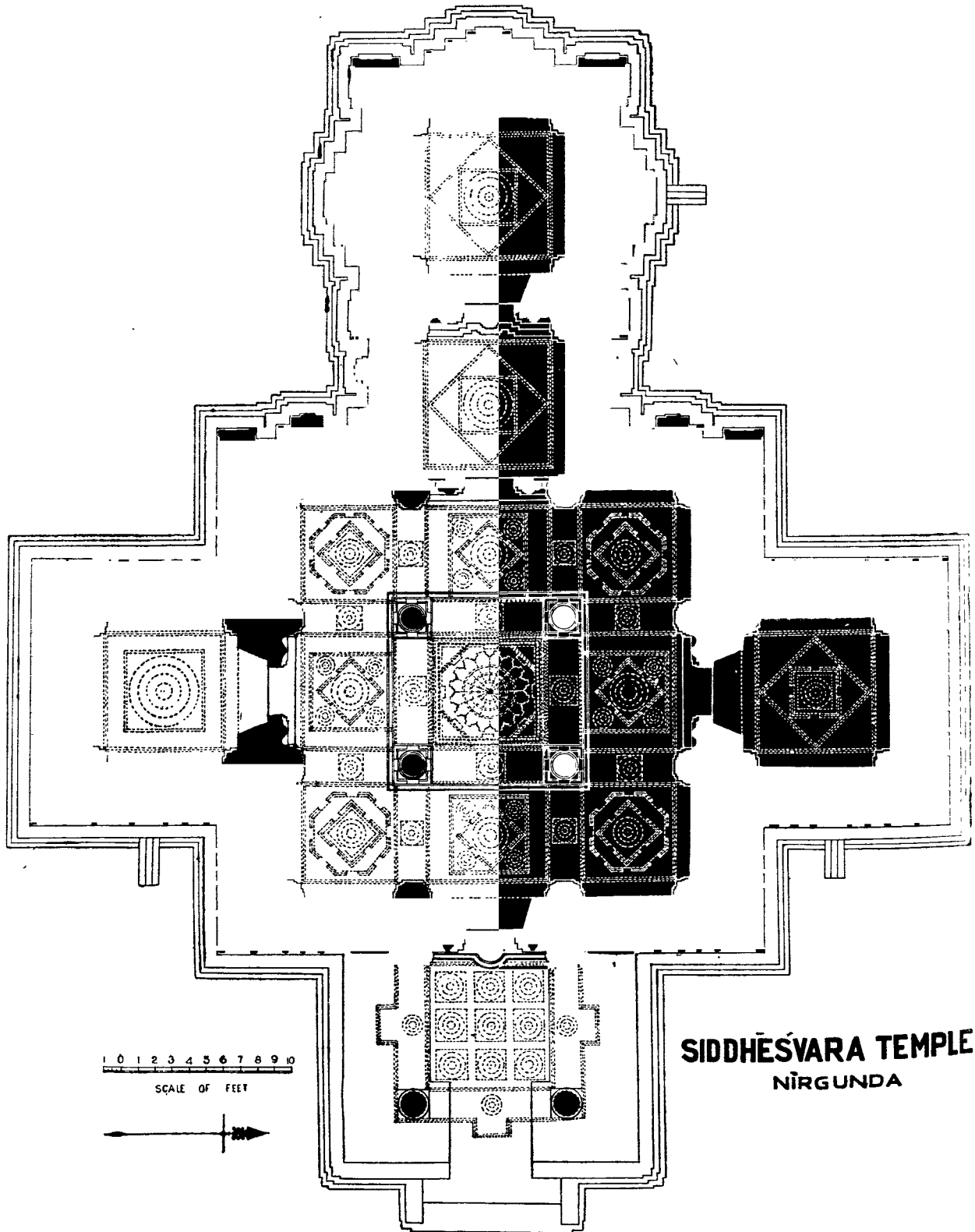
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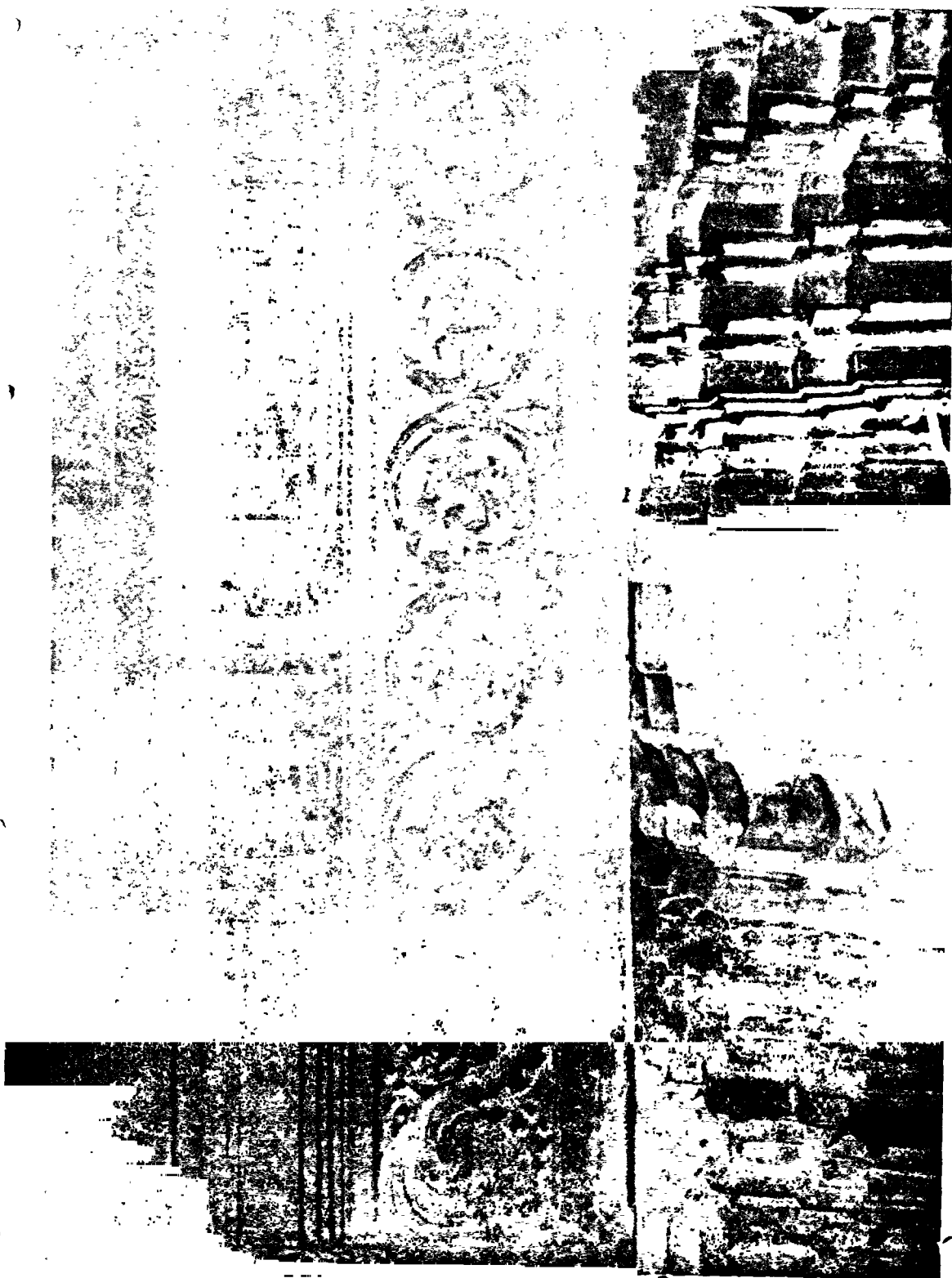
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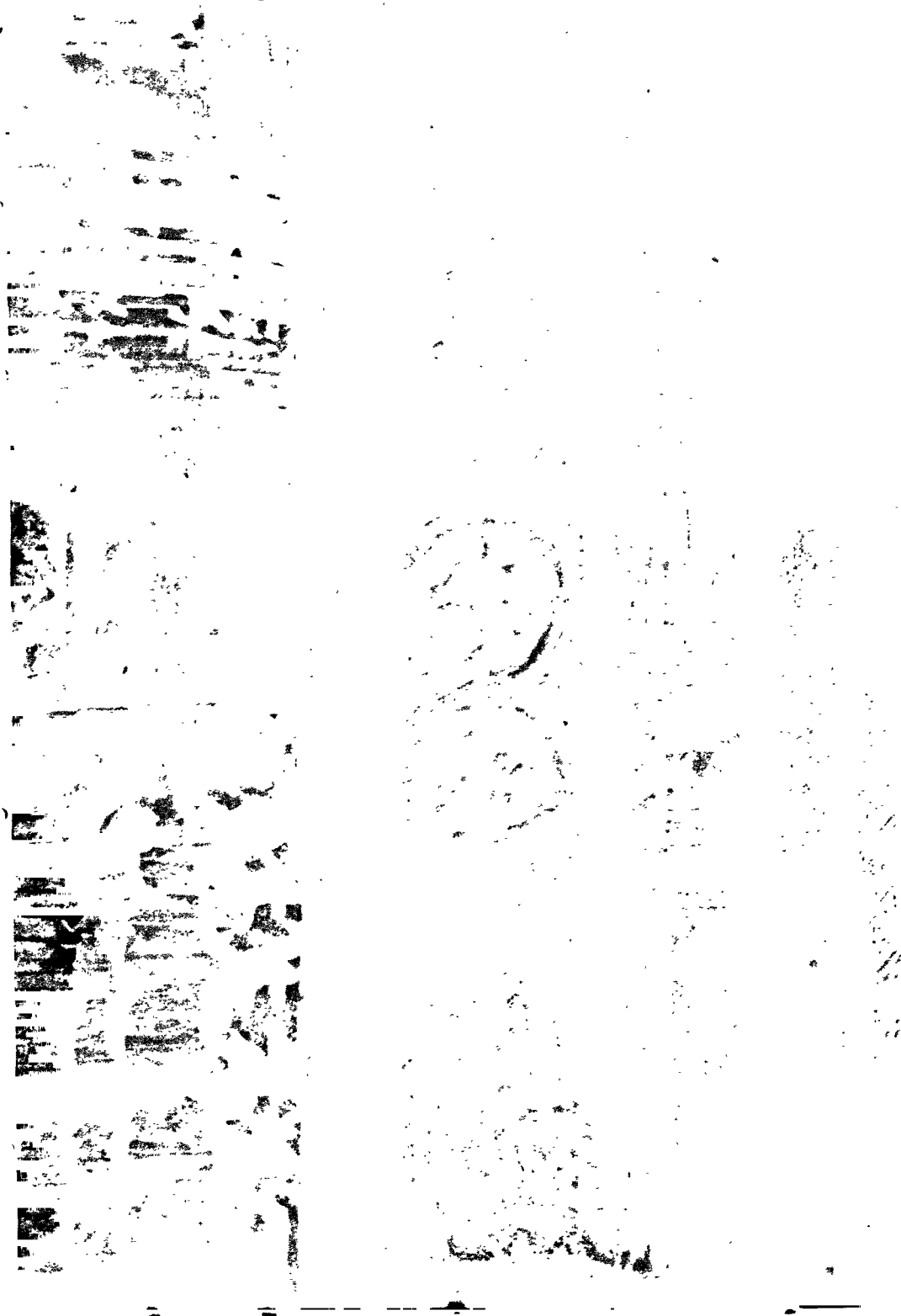
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SIDDHĒŚVARA TEMPLE
NĪRGUNDA



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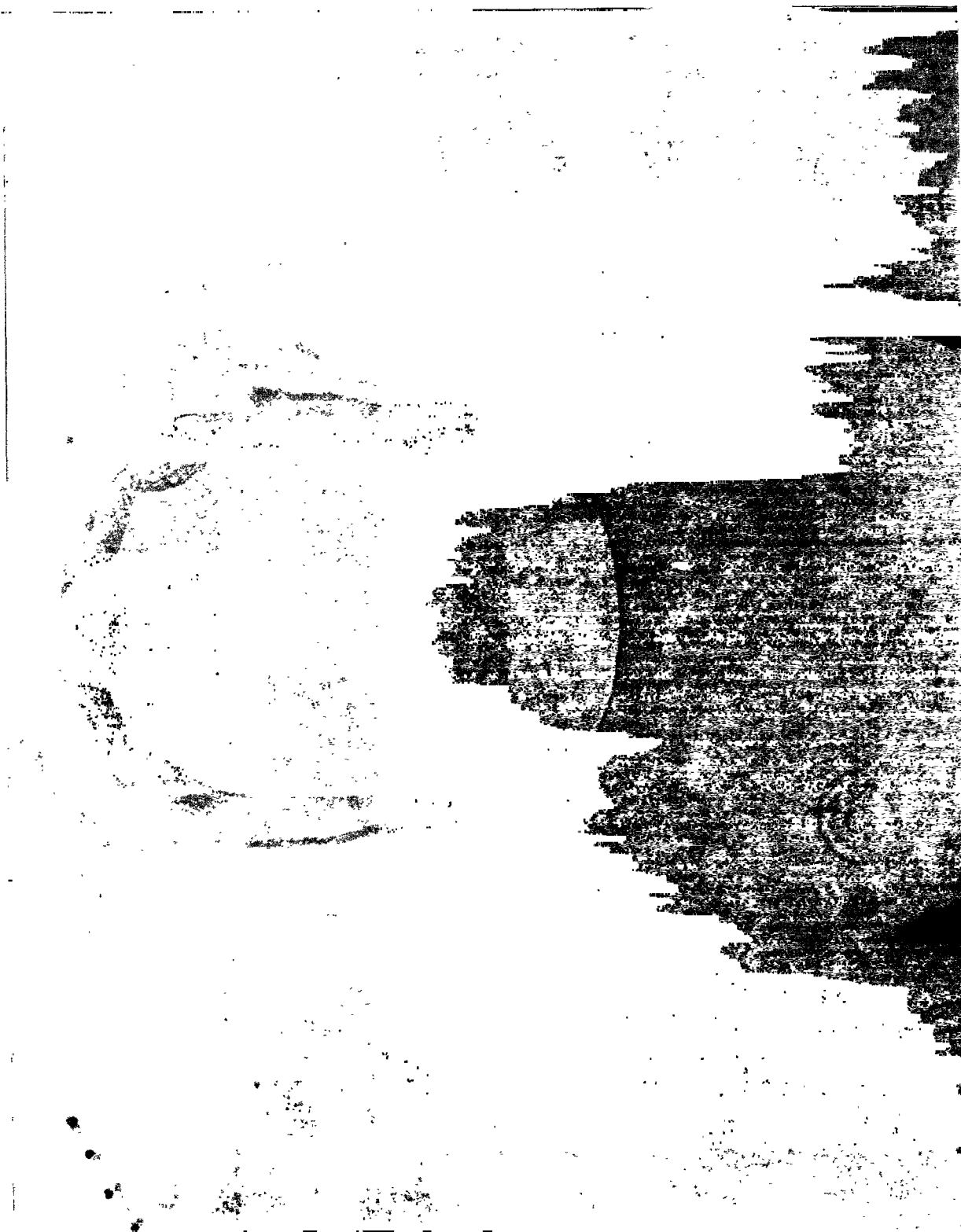
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(1) VIEW OF MEGALITHIC SITE, TURUVANUR (p. 35).



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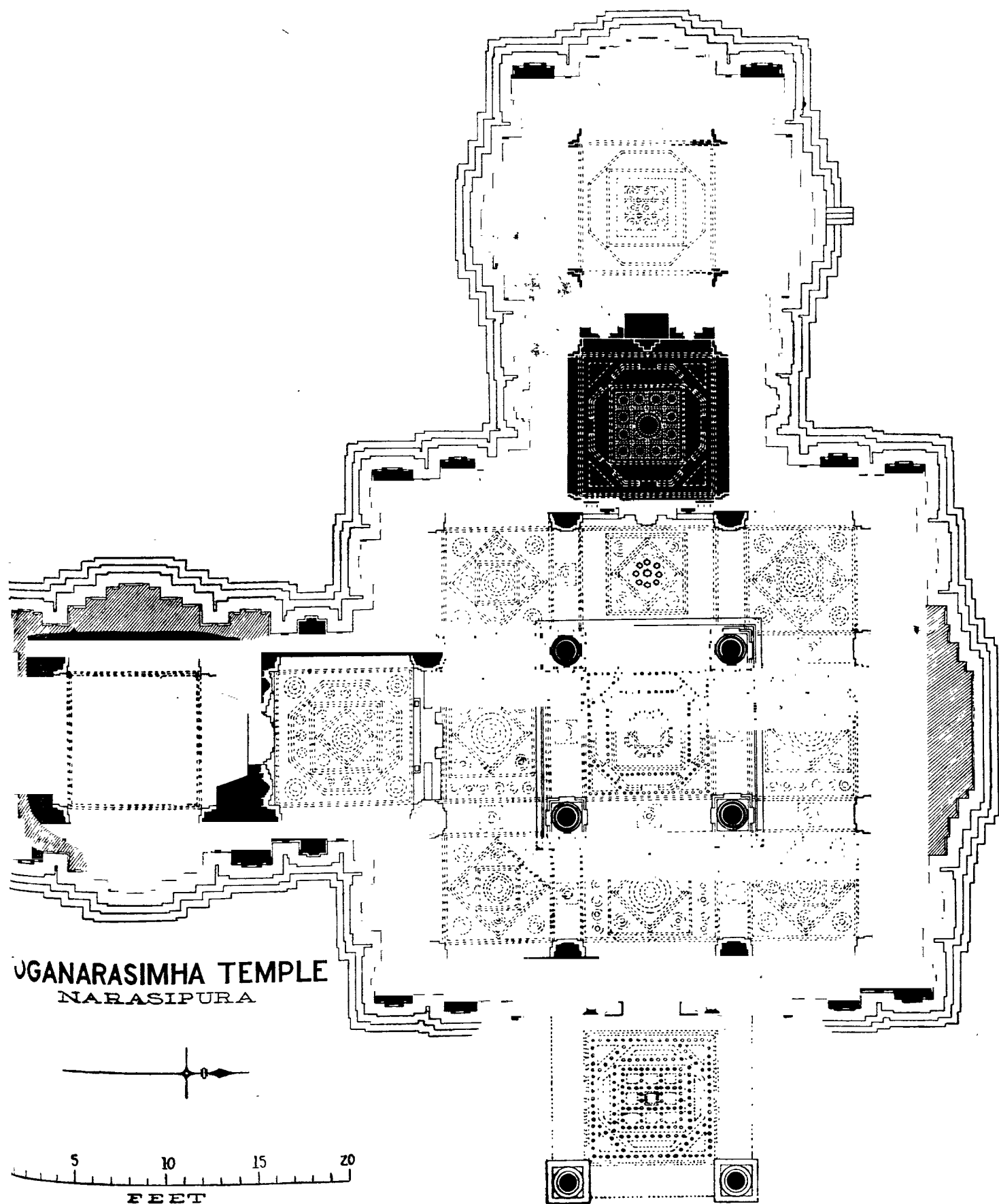


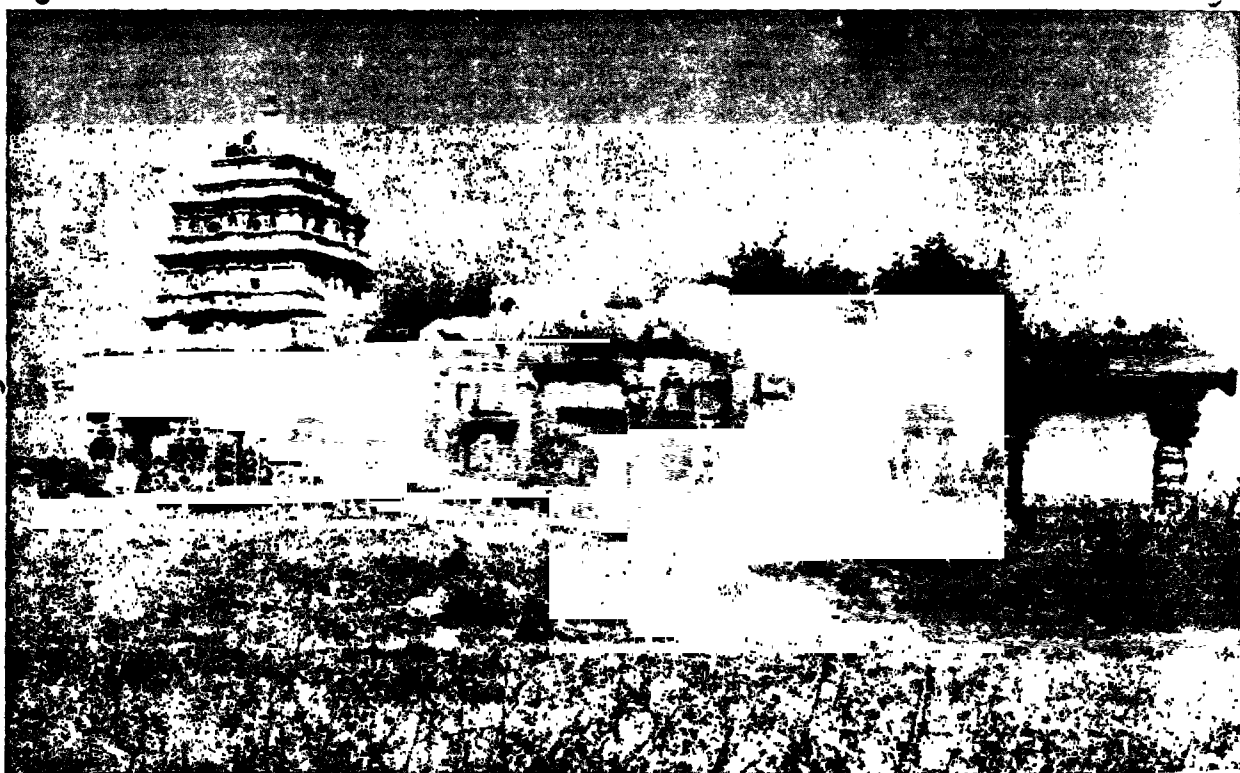
FACE OF GOMATESVARA SHOWING THE CRACKS, SRAVANABELGOLA (p. 37).

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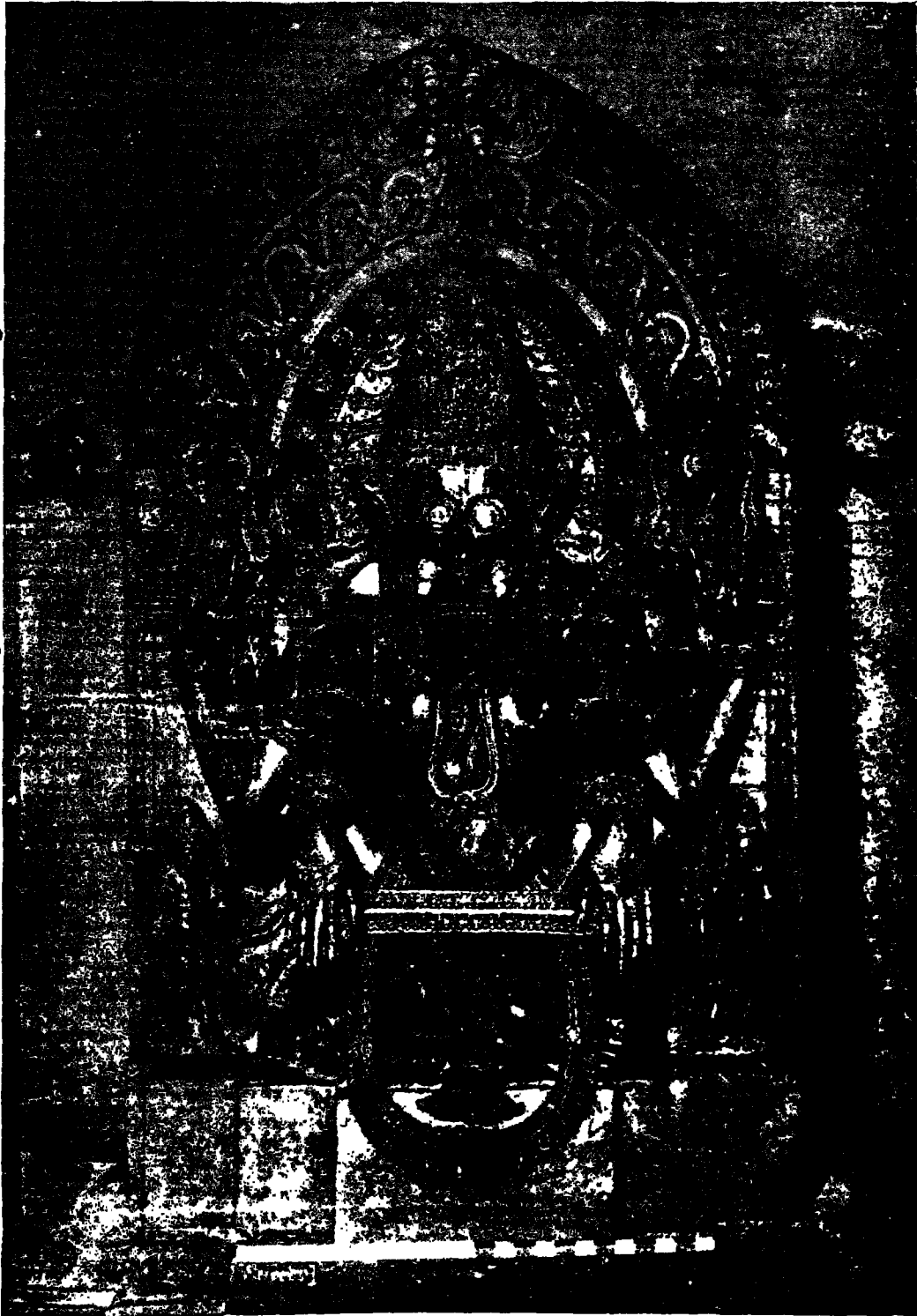
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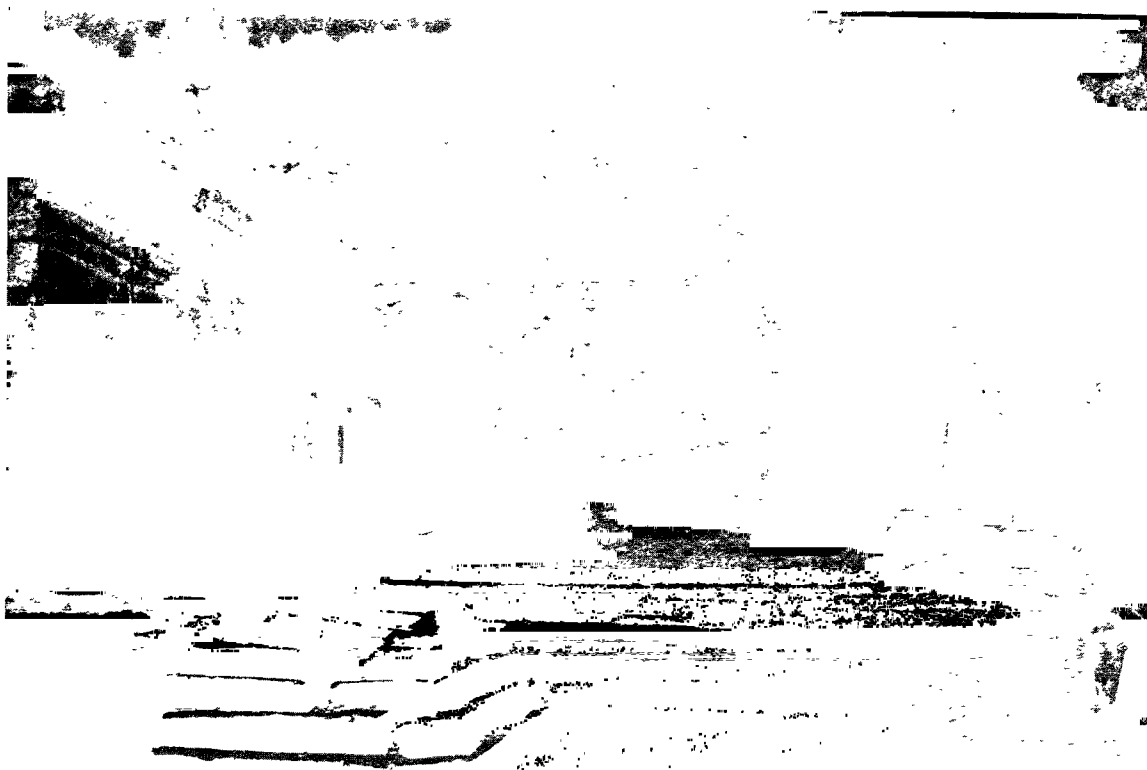


YOGANARASIMHA TEMPLE, GENERAL VIEW, NARASIPURA (p. 37).

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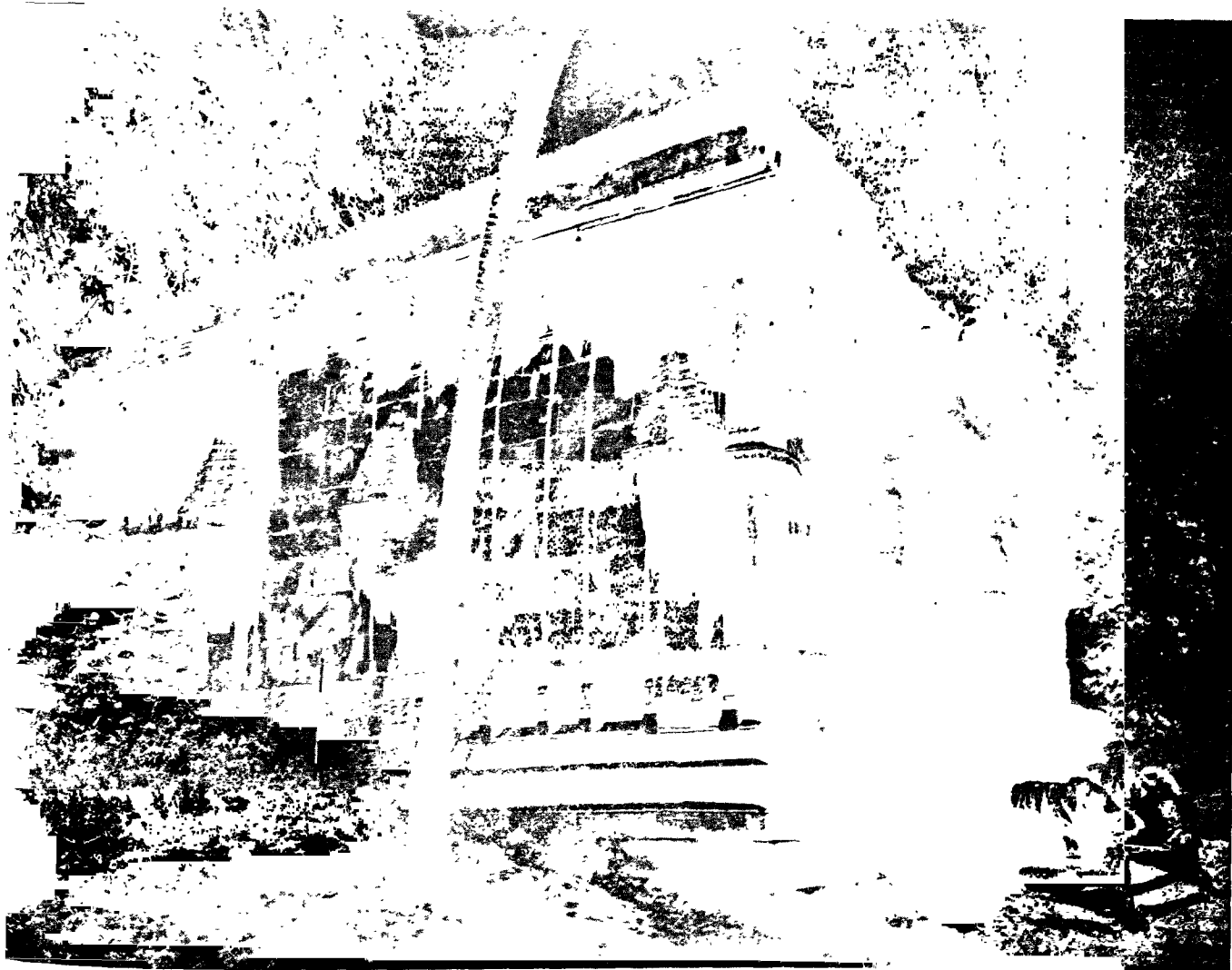
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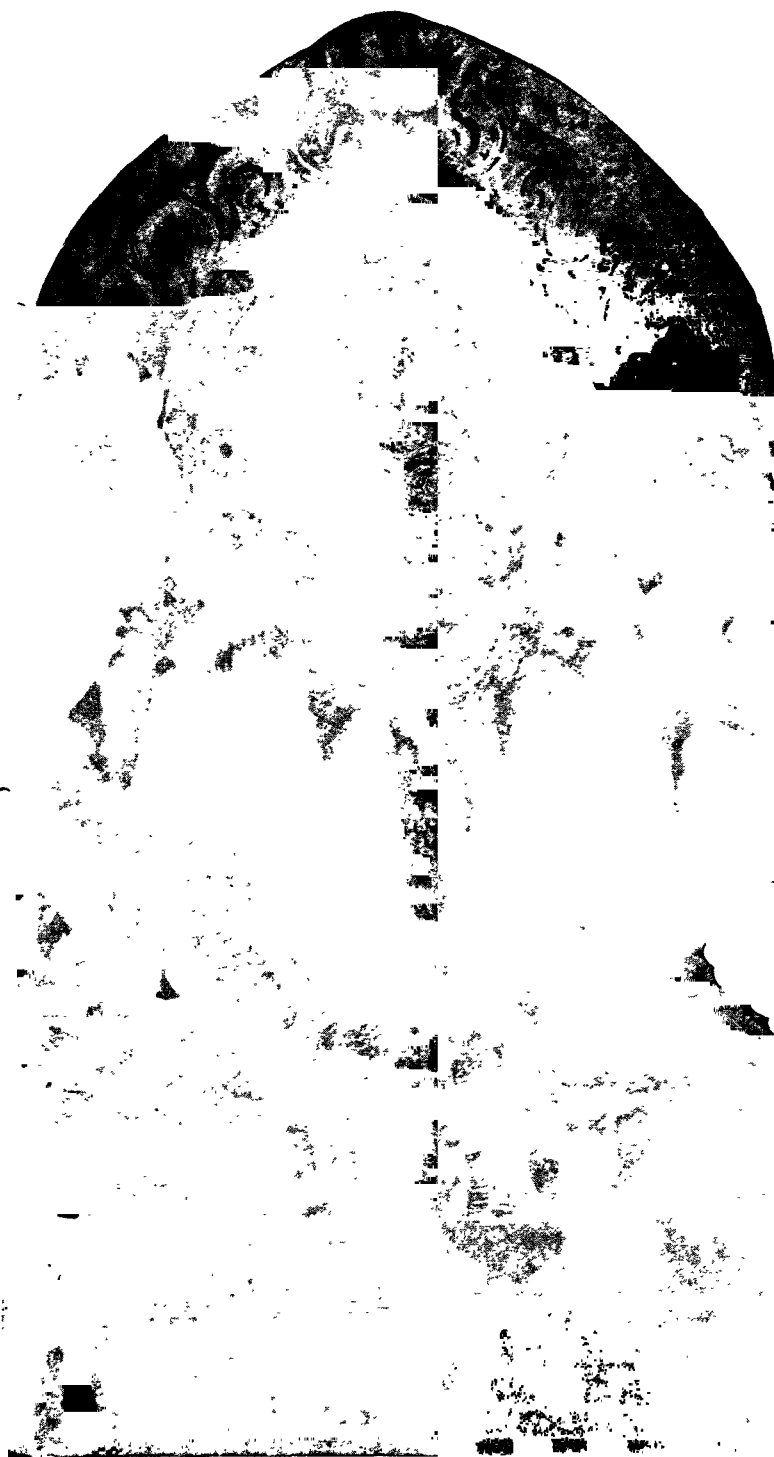
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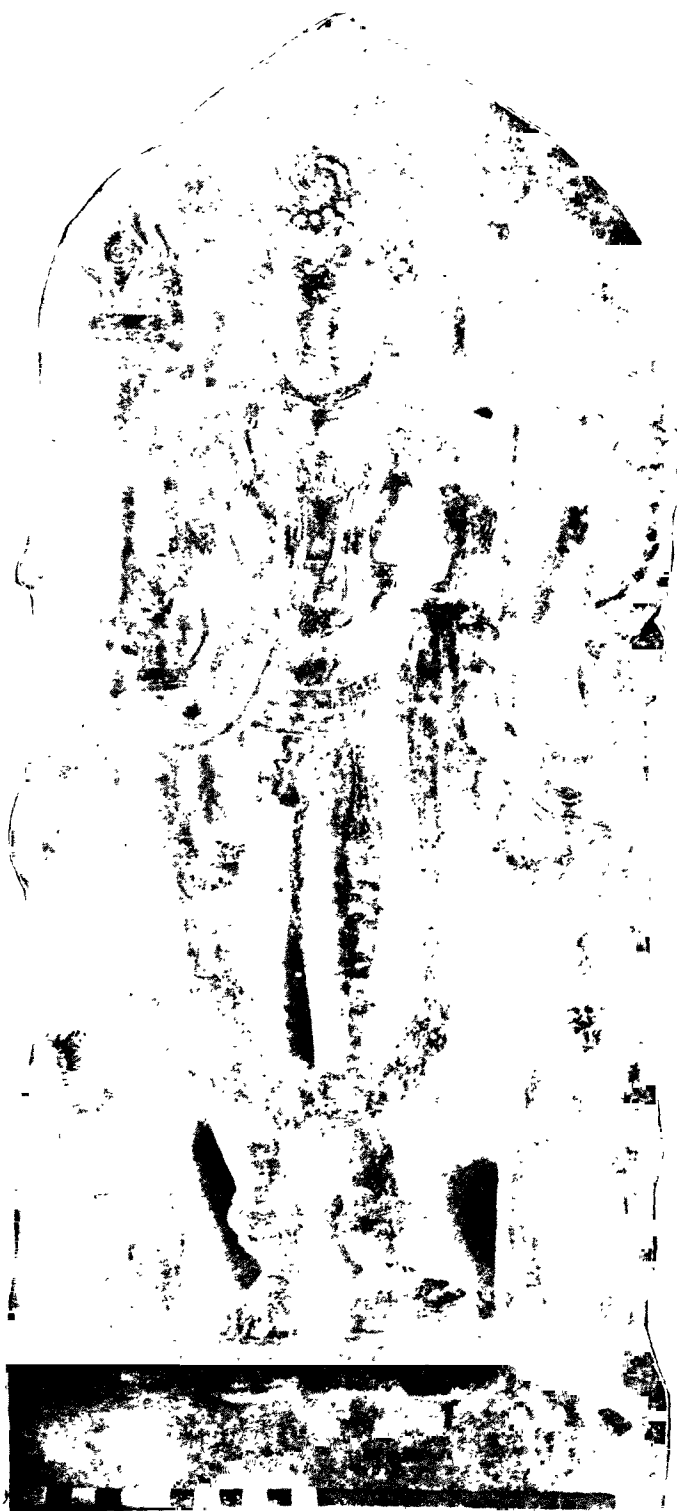
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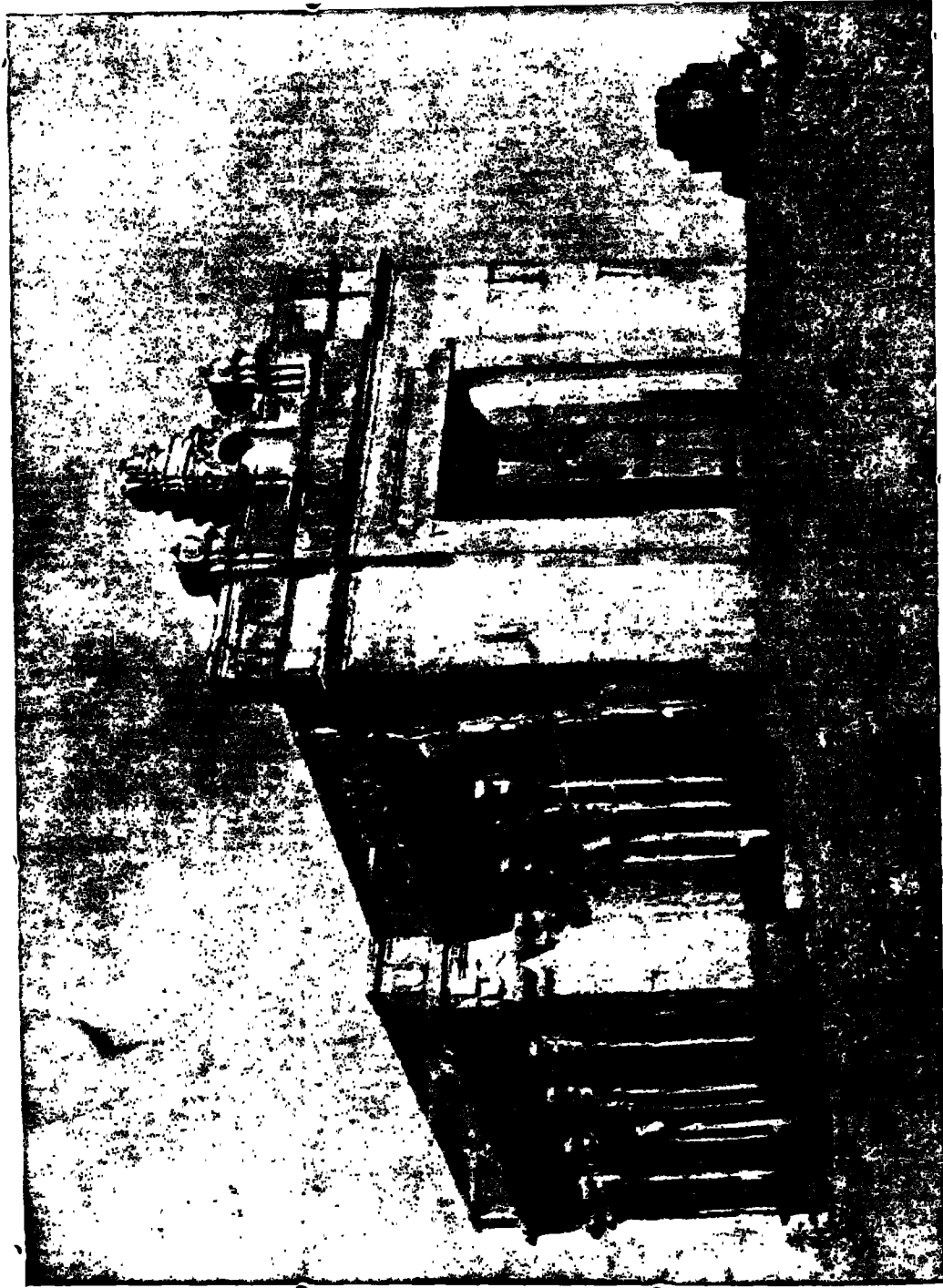
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BHAIRAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

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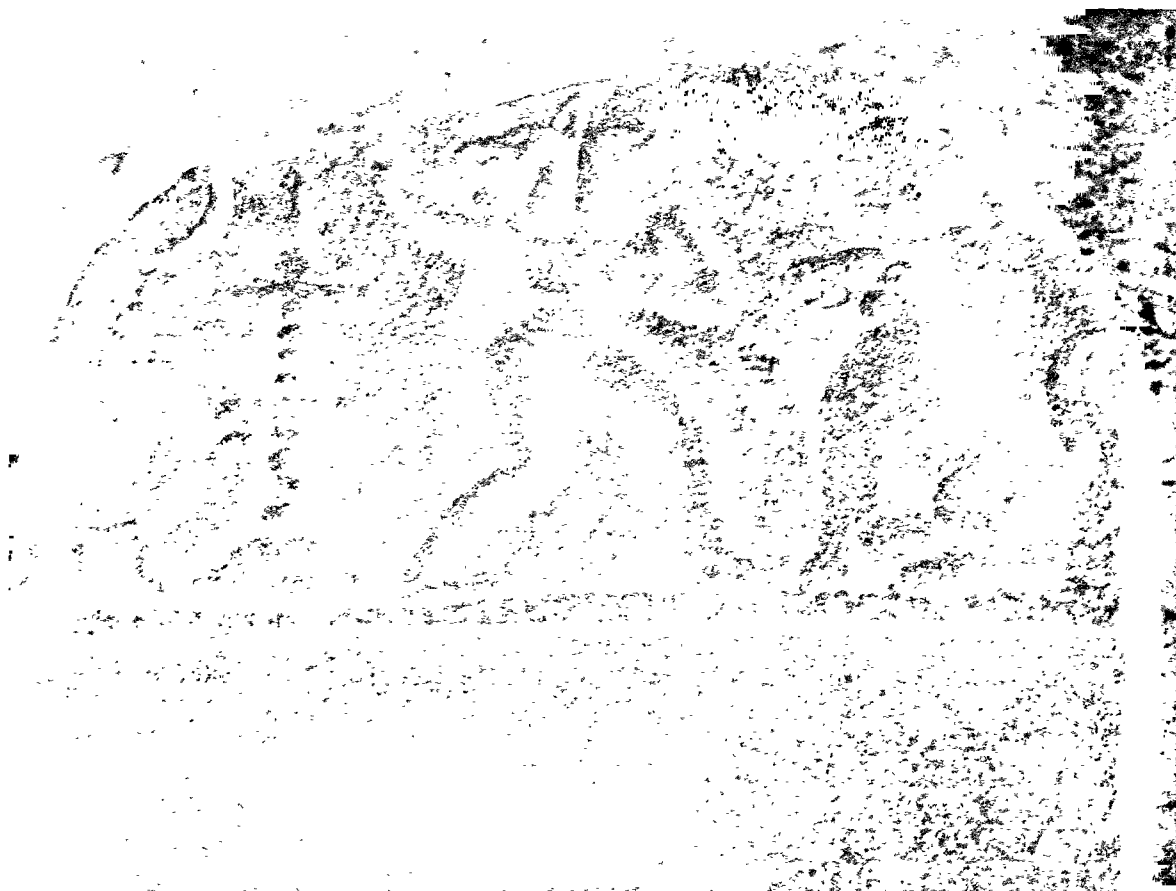
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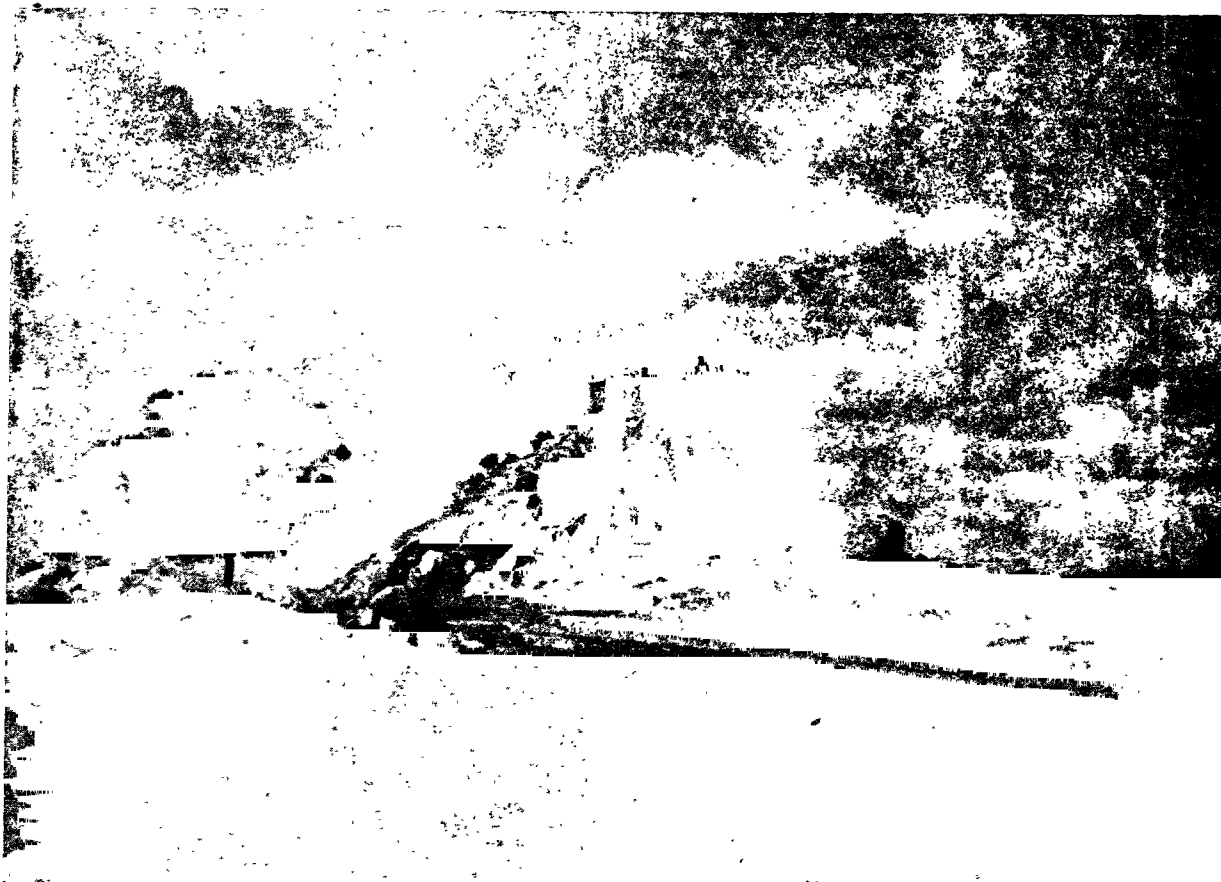
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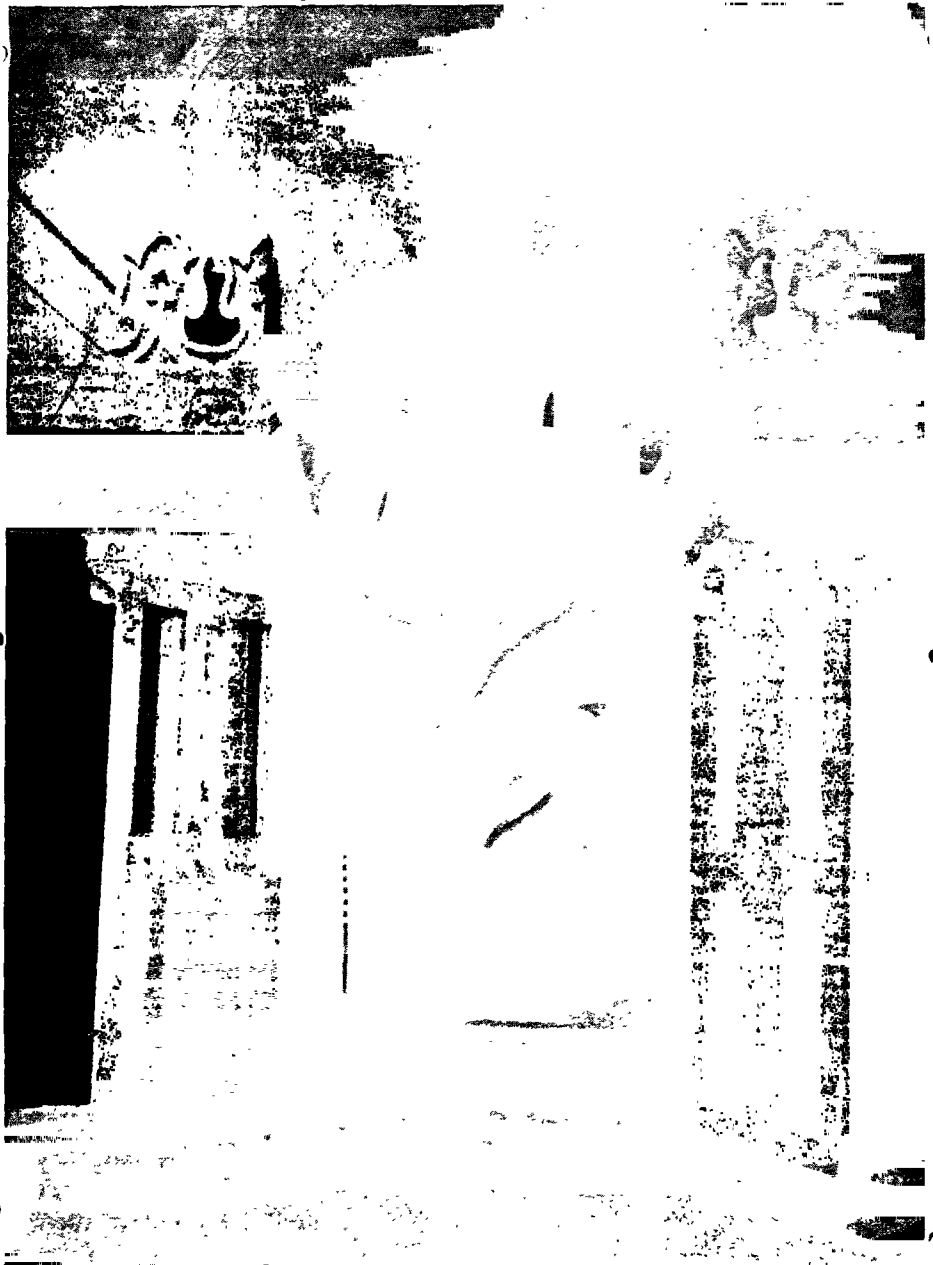


TOP OF AN INSCRIPTION SLAB IN FRONT OF VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39)

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GOMATAGIRI HILL (p 40).



STATUE OF GOMATESVARA, GOMATAGIRI (p. 40).

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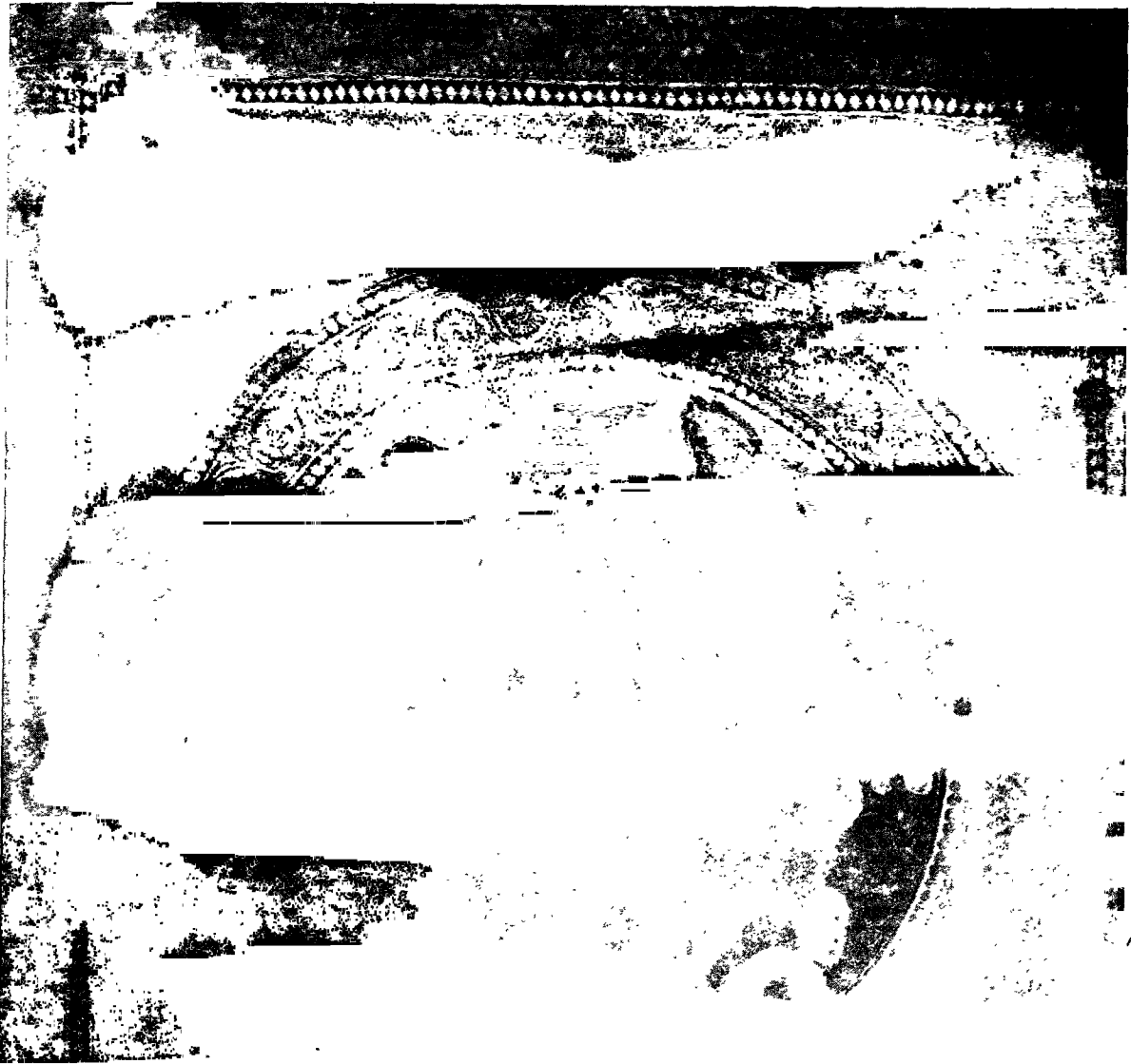
BACK VIEW OF GOMATA, GOMATAGIRI (p. 40).

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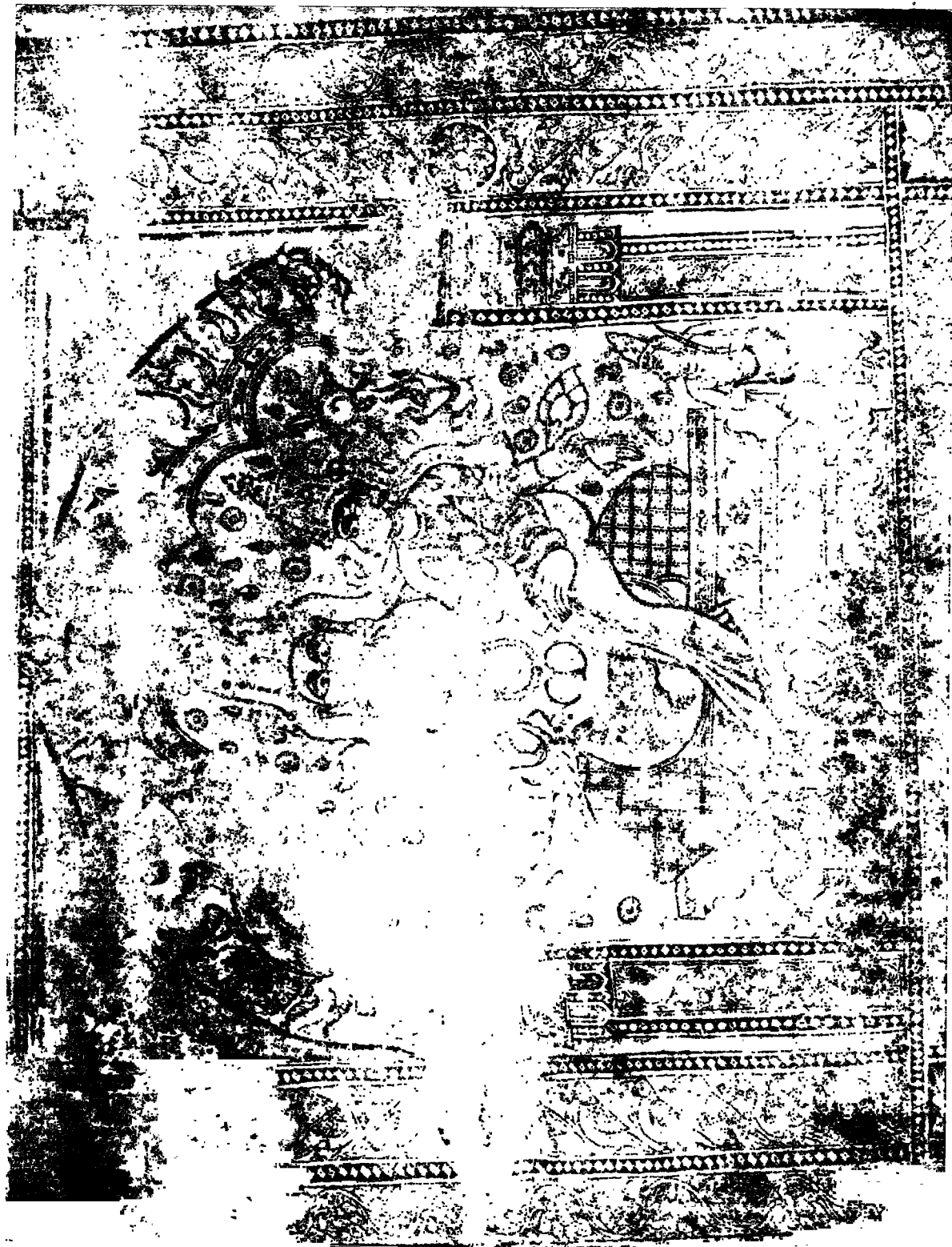


GOMATA AT GOMATAGIRI (WITH OLD CANOPY) (p. 49).

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GAJASURAMARDANA, CEILING PAINTING, DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).



LAKSHMINARAYAN V, CEILING PAINTING IN DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).



PILLAR OF THE NANDI MANTAP, ARKESVARA TEMPLE, HALE-ALUR
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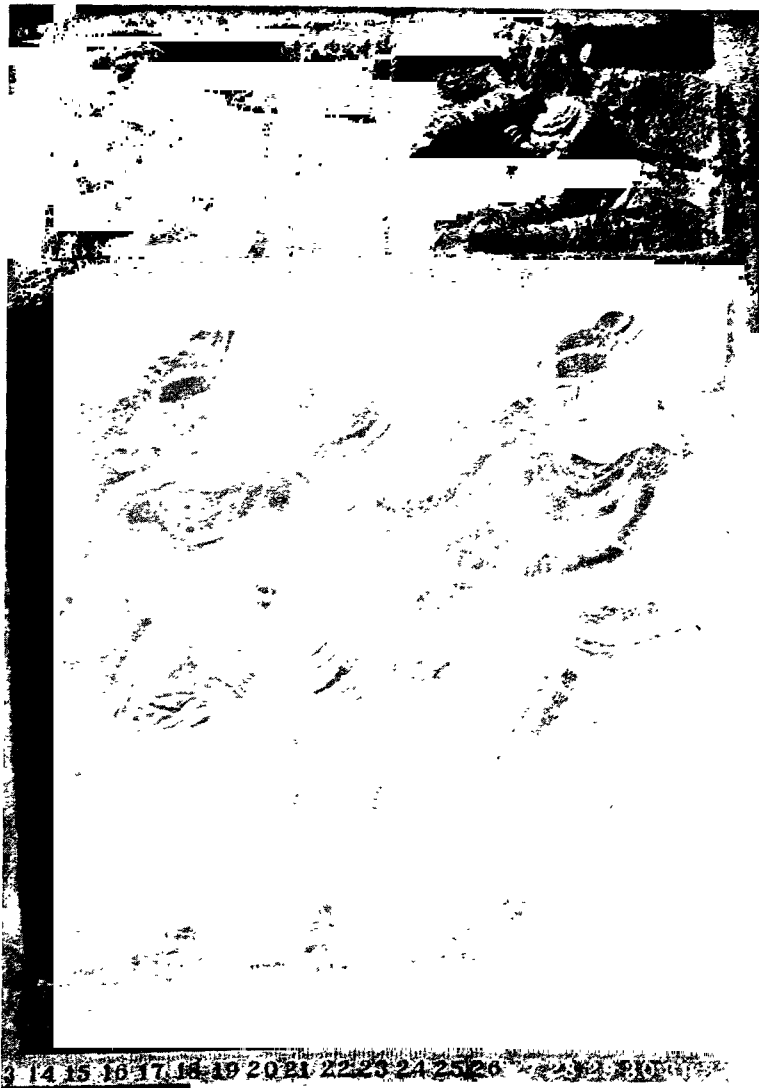
PLATE XXXVIII



WARRIORS SAILING IN A BOAT, ON THE CUBICAL FACE OF A PILLAR,
ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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PLATE XXXIX



MUSICIANS ARKESVARA TEMPLE, HALE-ALUR (p. 42).

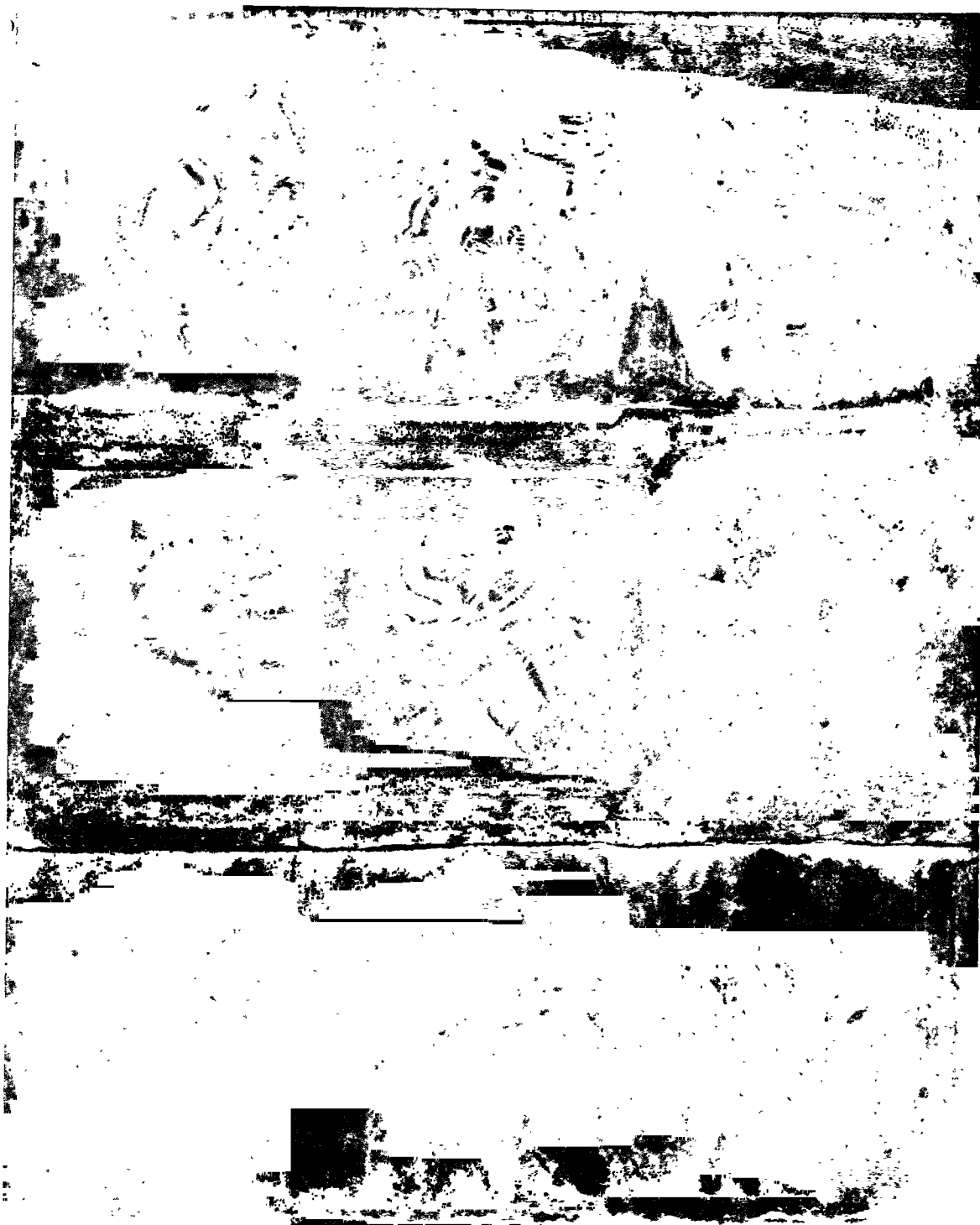
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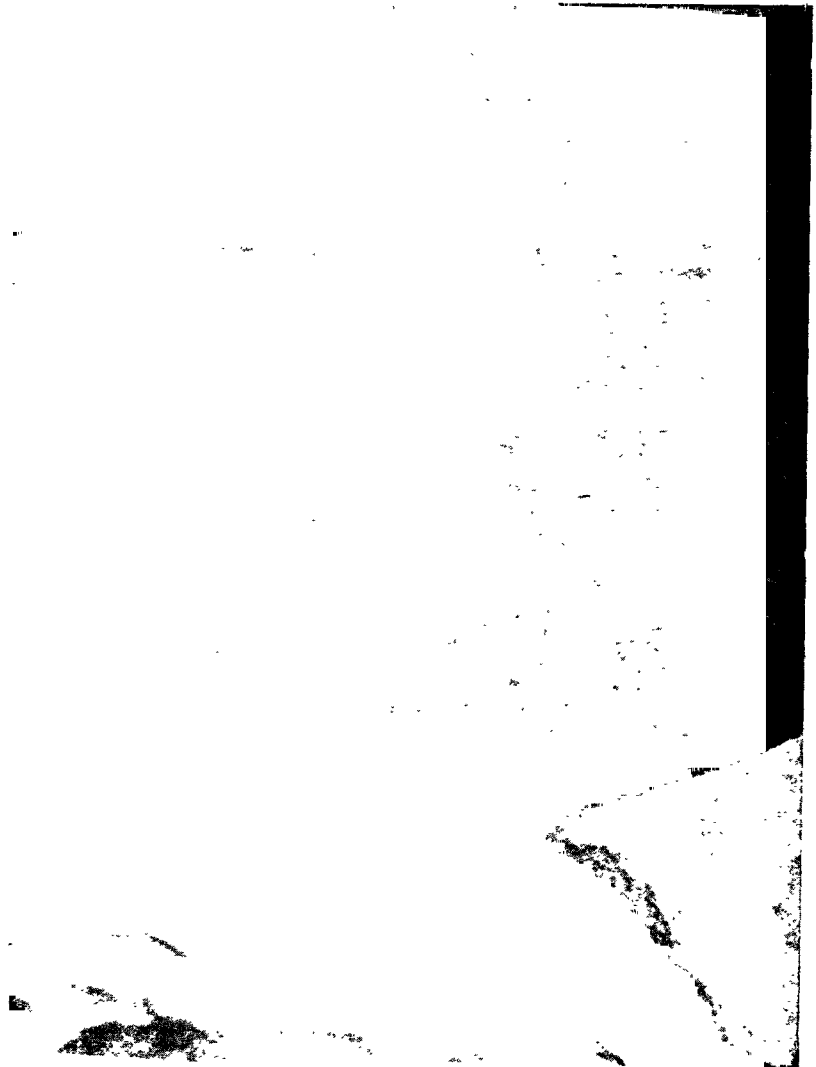
MUSICIANS. ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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CENTRAL CEILING, ARKESVARA TEMPLE, HALE ALUR, (p. 42).

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INSCRIPTION STONE, HALE-ALUR (p. 42).

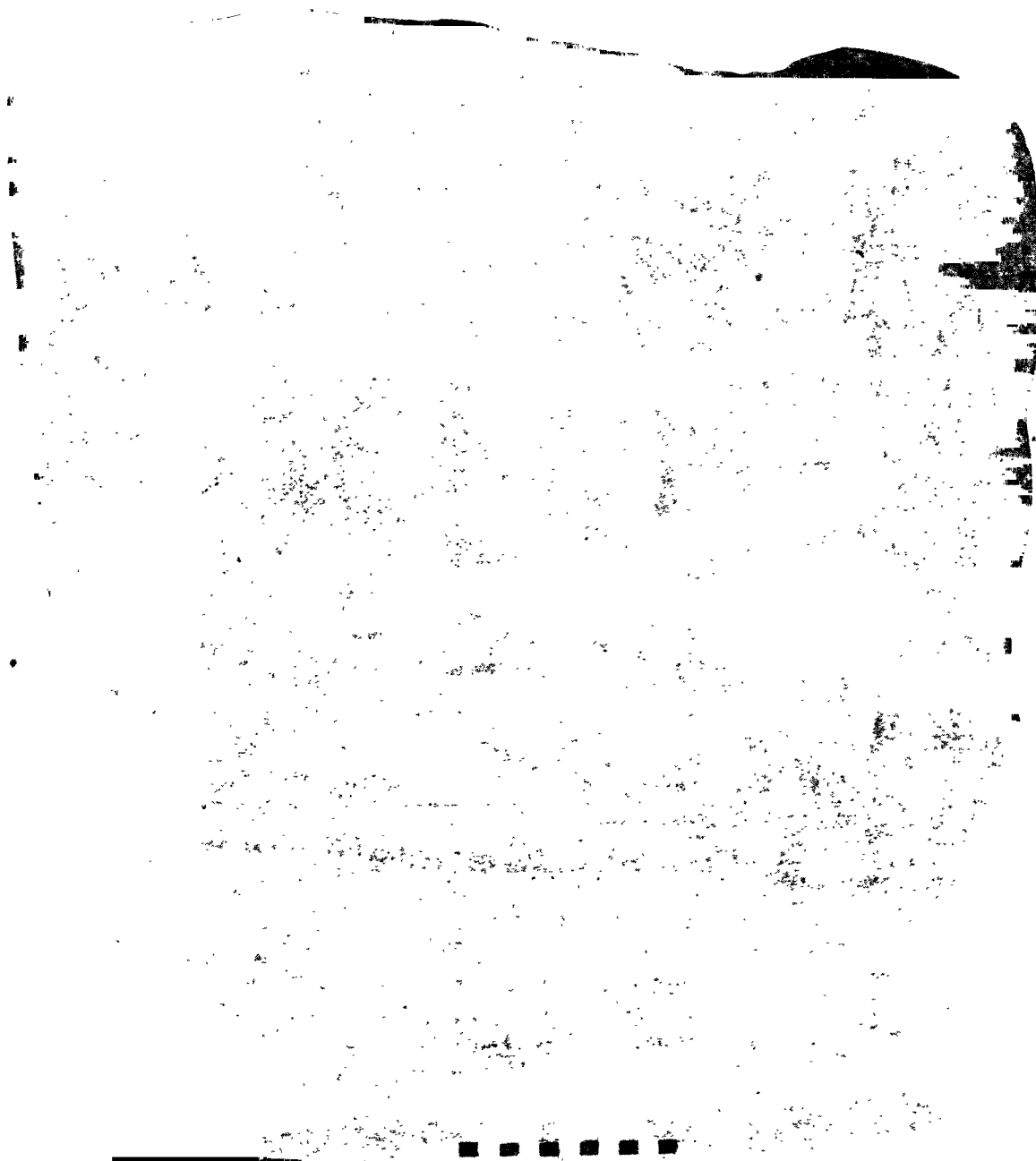
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PLATE XLIII



HAVANA IMAGE AT HYADAMALALI (P. 43)

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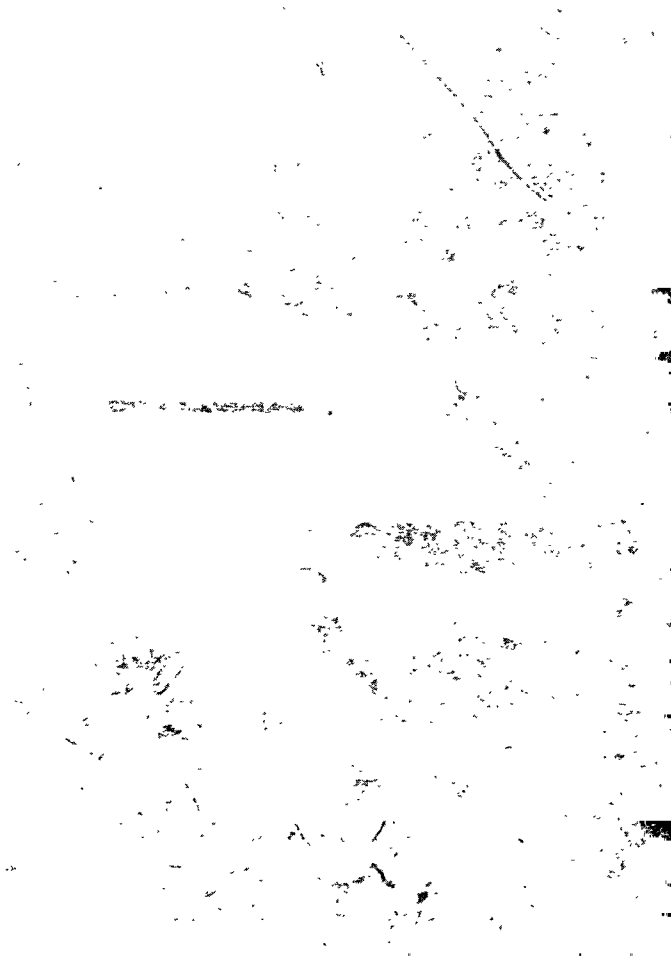


VIRAGAL, BYADAMALALU. (p. 43).



STONE CIRCLE OF A MEGALITH, ARAKALAVADI-NARASIMANGALA, CHAMARAJANAGAR TALUK, (p. 48).

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CIST DISTURBED, NABASAMANGALA, (p. 43).

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PLATE XLVII



PILLAR, VENUGOPALA TEMPLE, GOPALA (p. 44).

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VENUGOPALA, VENUGOPALA TEMPLE, GOPALA (p. 44)

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CEILING PAINTING, NARASIMHA TEMPLE, SIBI. (p. 15).



CEILING PAINTING, NARASIMHA TEMPLE, SIBI (p. 45).



GROUP OF VIRAGALS FROM HIREGUNDAGAL, (p. 45).



VIRAGAL FROM HIREGUNDAGAL, (p. 45).



VIRAGAL FROM HIREGUNDAGAL (p. 45).



VIRAGAL FROM HIREGUNDAGAL (p. 45).



CENTRAL CEILING IN NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p. 46).



NATARAJA IN CENTRAL CEILING OF NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p. 46).

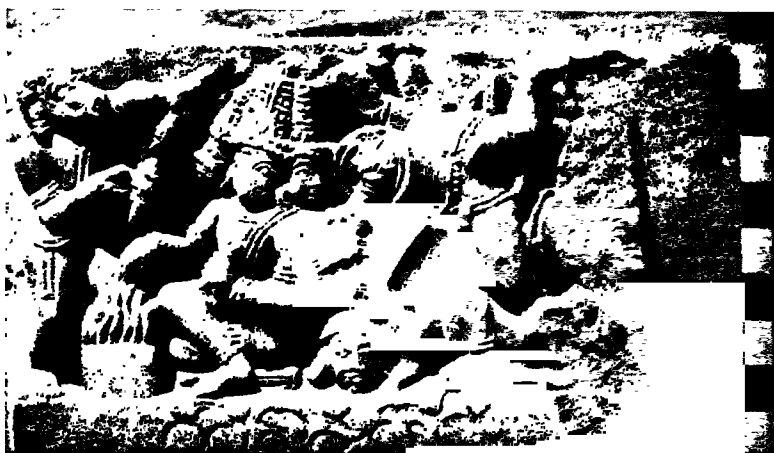
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MAHISHASURAMARDHINI, A SCULPTURE FROM HALEBID (p. 47).



RAMA DELIVERING RING TO HANUMAN, SCULPTURES FROM
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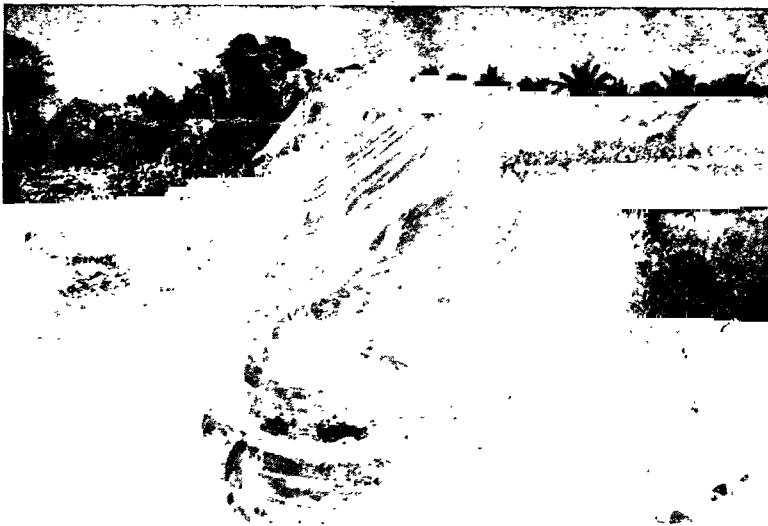


RAVANA PERFORMING HOMA, SCULPTURE FROM HALEBID.
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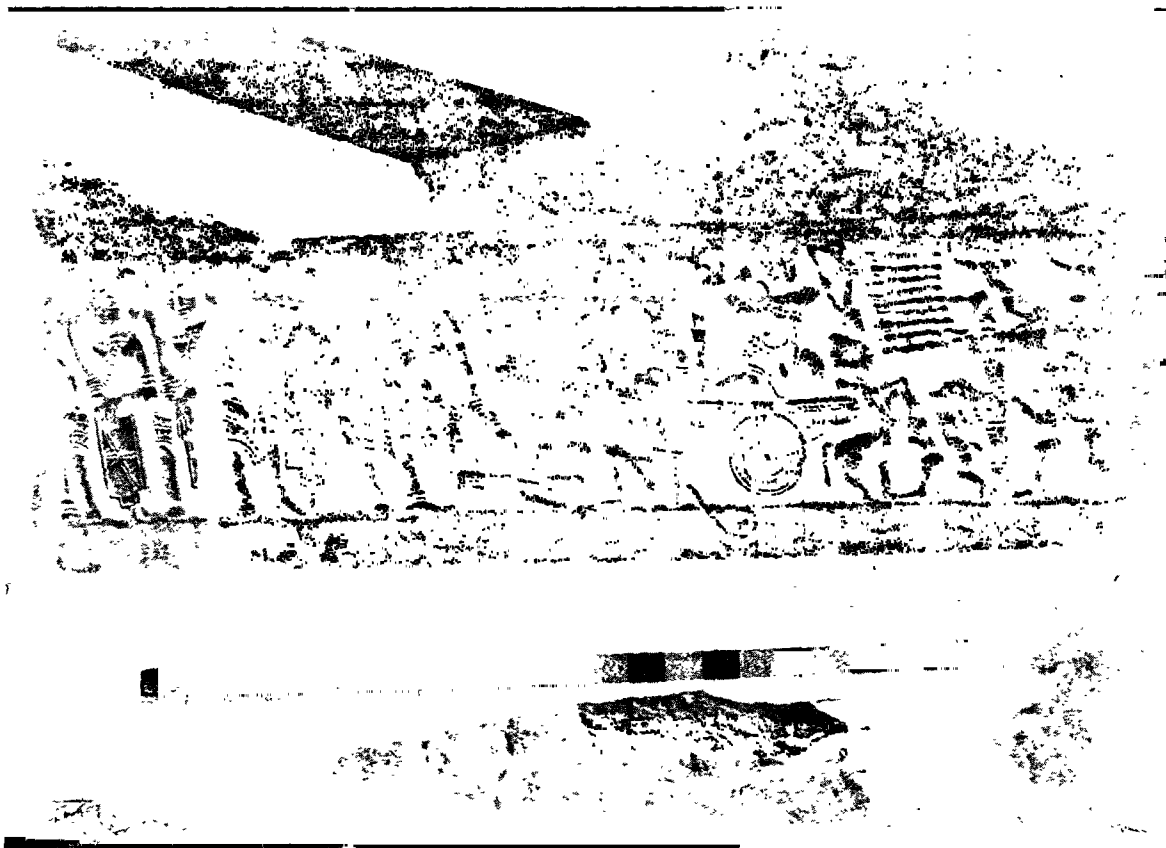
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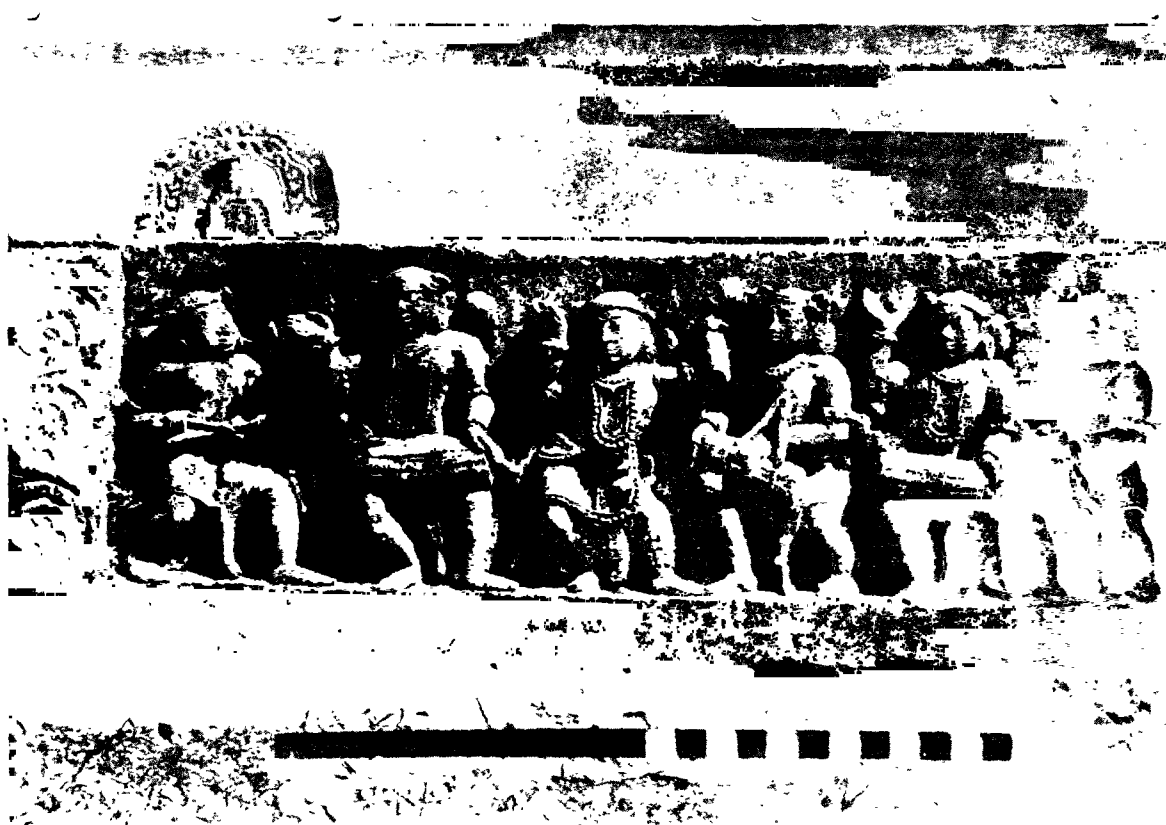
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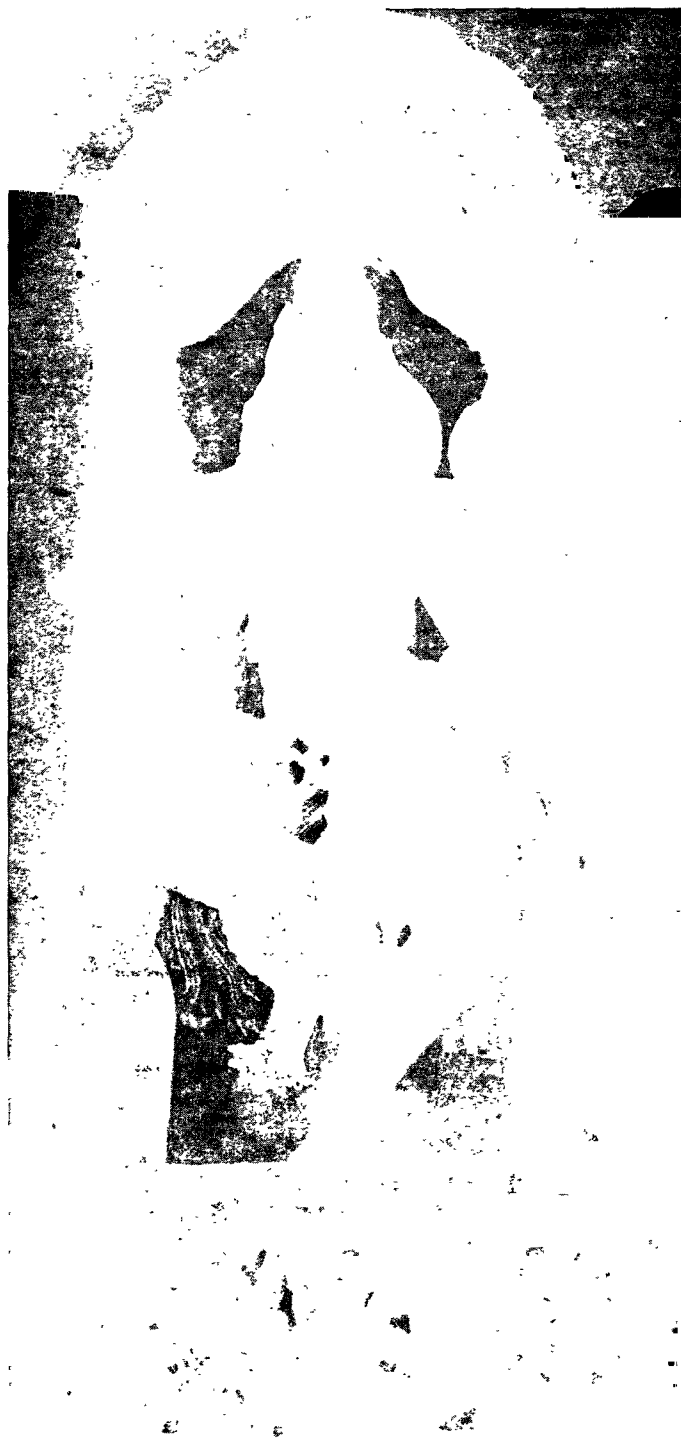


2. EPISODE FROM YAKSHAGANA, HALEBID (p. 48).



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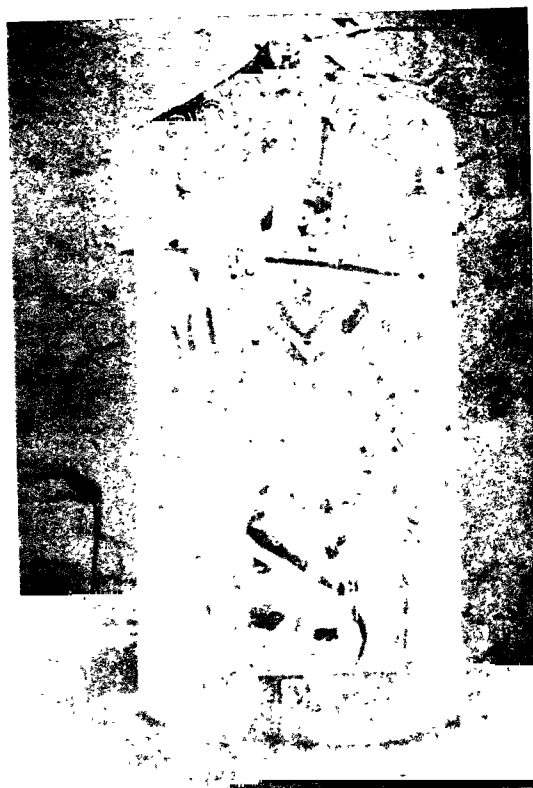
DANCING SIVA, SCULPTURE FROM HALEBID, (p. 48).



SCULPTURE FROM HALEBID,
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(1) FIGURE OF ALVAR, SRIRAMAPURA (p. 49).



(2) VENUGOPALA FIGURE, SRIRAMAPURA
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STONE MANTAPA NEAR THE POND, SRIRAMPUR, (p. 49).

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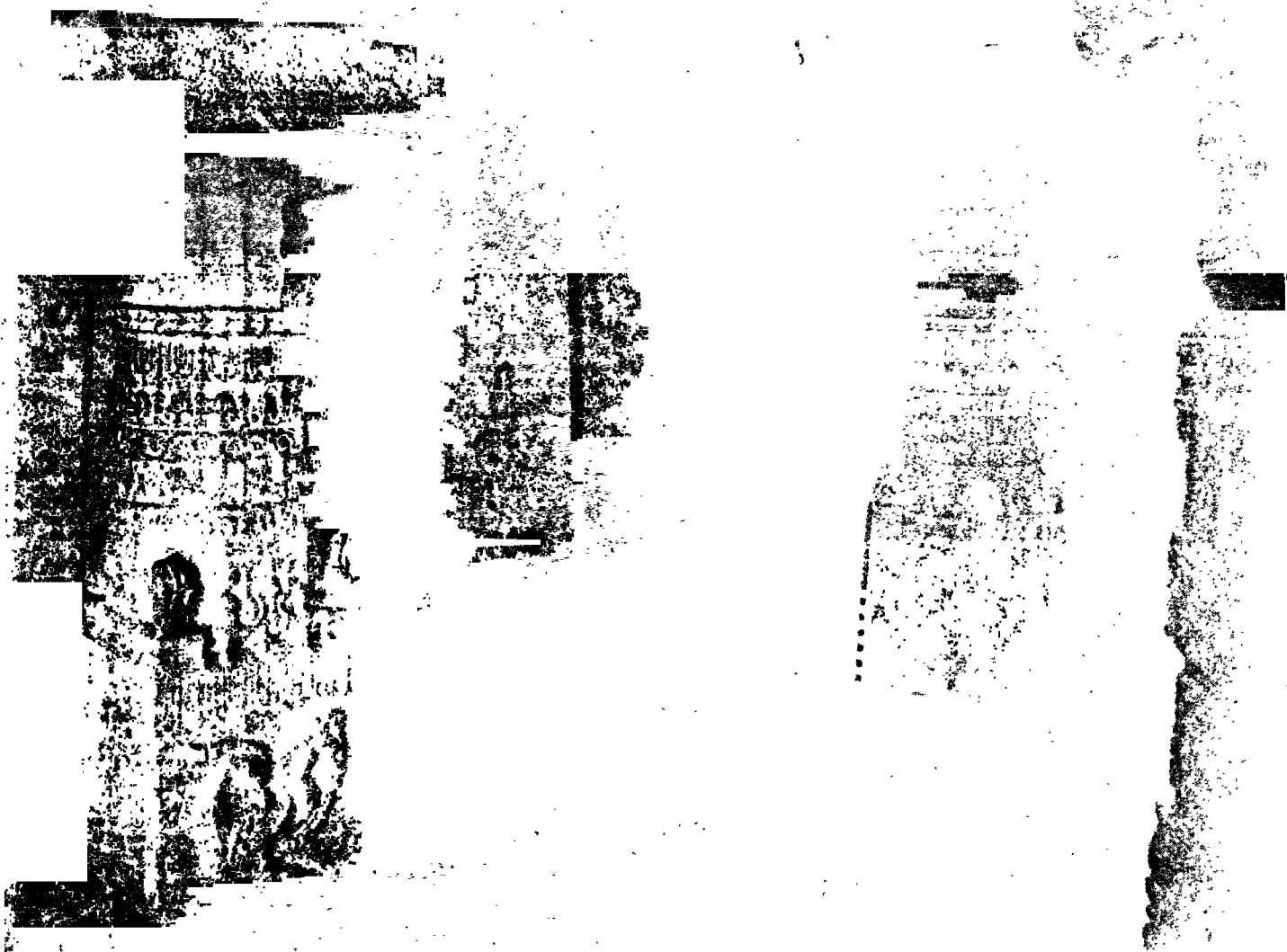
EASTERN GATE-WAY OF THE FORT, PERIYAPATNA, (p. 52).

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ISVARA TEMPLE, GENERAL VIEW, PERIYAPATNA (p. 52).

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PILLARS IN NAVARANGA, ISVARA TEMPLE, PERIYAPATNA. (p. 52).

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VARADARAJA TEMPLE, NORTH-WEST VIEW, PERIYAPATNA, (p. 53).

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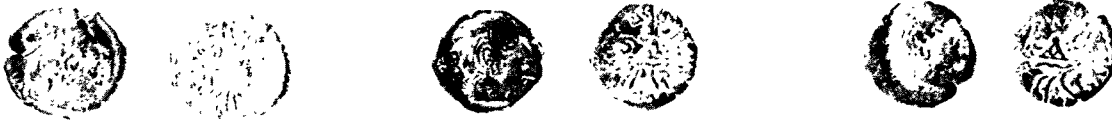
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THIRTHAHALLI HOARD, KSHATRAPA COINS (p. 54-60).



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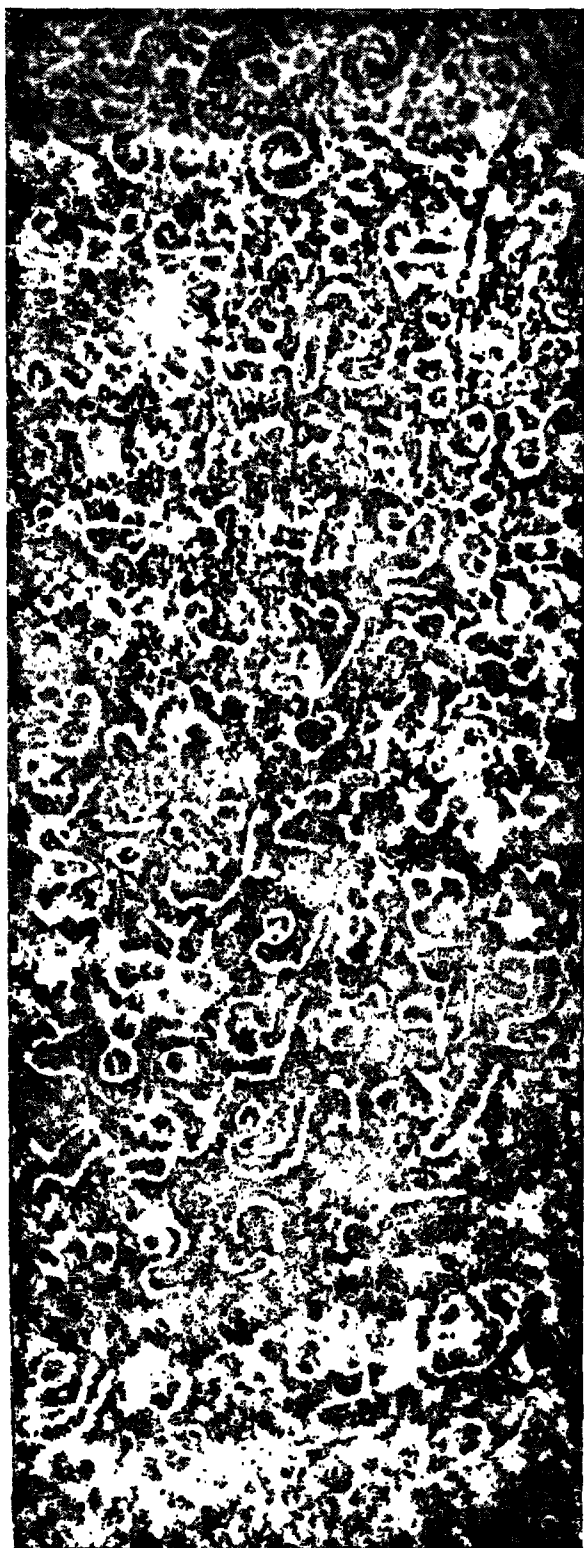
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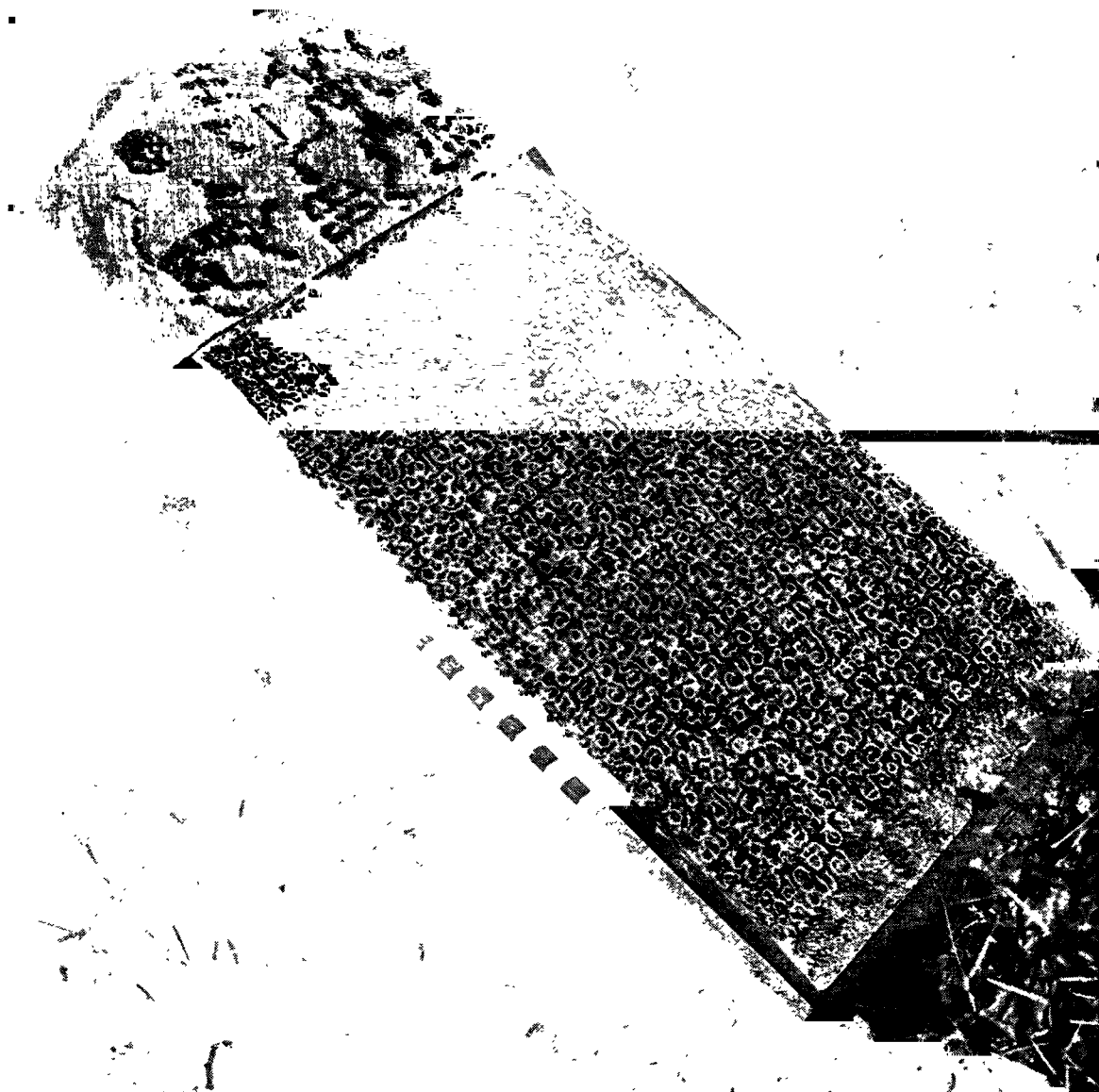
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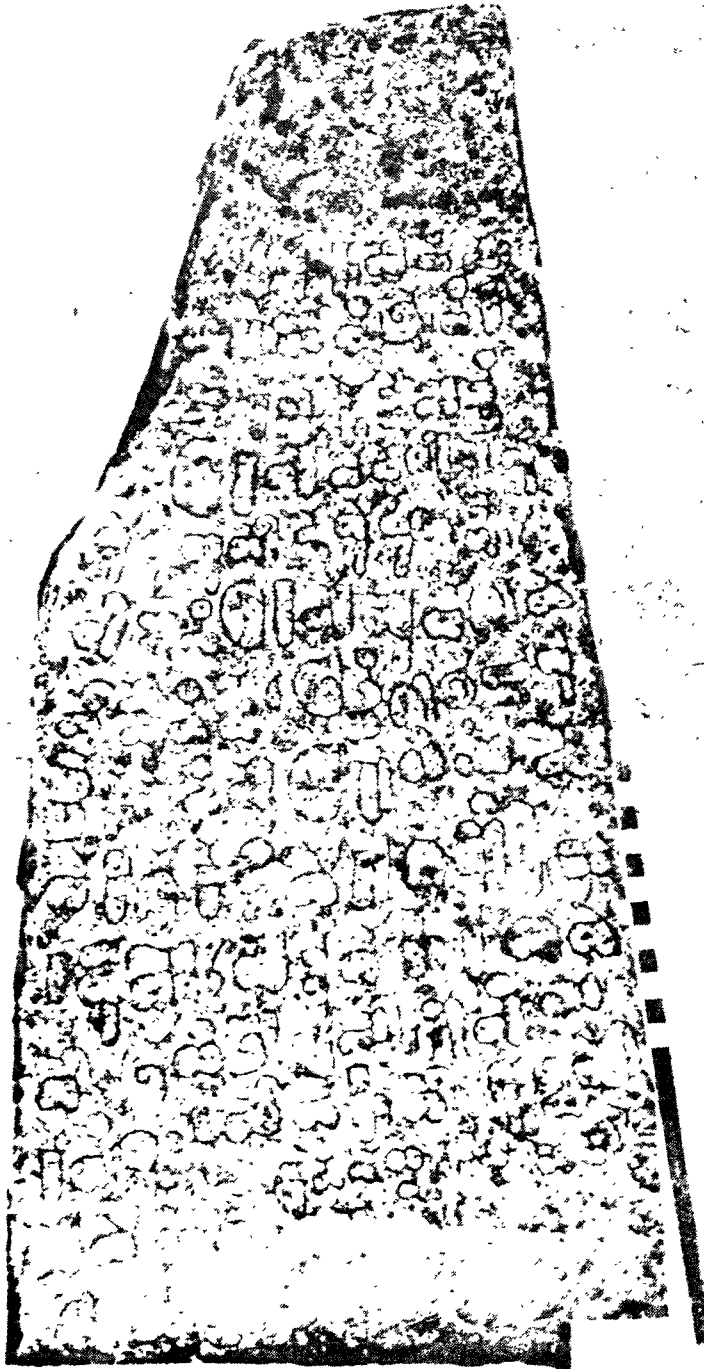


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STONE INSCRIPTION OF SRIPURUSHA FROM PURGALI, (pp. 123-124).

ಮಹಾಭಾರತವು ಬಹು ಪ್ರಸಿದ್ಧವಾದ ಒಂದು ಲೋಕಪ್ರಸಿದ್ಧವಾದ ಕಥೆ. ಇದು
 ಸಮಗ್ರವಾಗಿ ಮಹಾಭಾರತವನ್ನು ವಿವರಿಸುತ್ತದೆ. ಇದು ಸಮಗ್ರವಾಗಿ ಮಹಾಭಾರತವನ್ನು
 ವಿವರಿಸುತ್ತದೆ. ಇದು ಸಮಗ್ರವಾಗಿ ಮಹಾಭಾರತವನ್ನು ವಿವರಿಸುತ್ತದೆ. ಇದು ಸಮಗ್ರವಾಗಿ
 ಮಹಾಭಾರತವನ್ನು ವಿವರಿಸುತ್ತದೆ. ಇದು ಸಮಗ್ರವಾಗಿ ಮಹಾಭಾರತವನ್ನು ವಿವರಿಸುತ್ತದೆ.

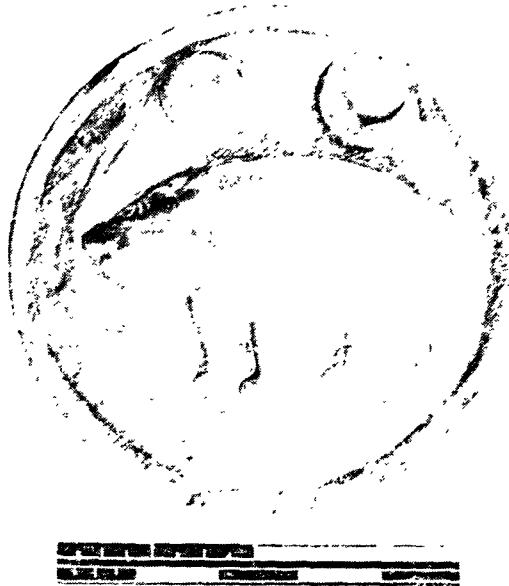
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1. *Handwritten text in Telugu script, likely a manuscript or a page from a book. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
 2. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
 3. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
 4. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
 5. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
 6. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
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 8. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
 9. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*
 10. *Handwritten text in Telugu script, continuing the manuscript. The text is dense and appears to be a mix of prose and verse. It is written in a cursive style typical of Telugu manuscripts.*

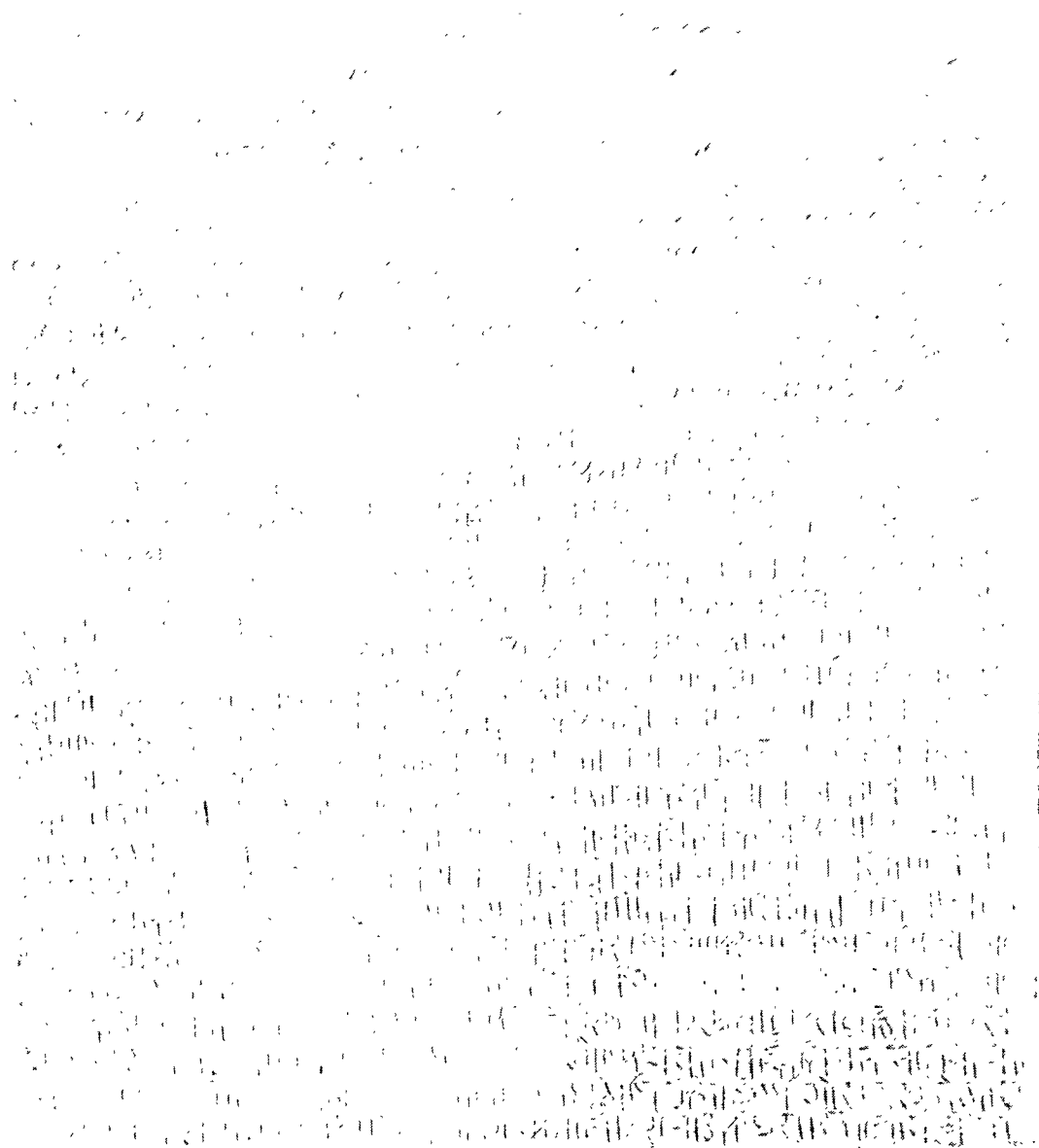
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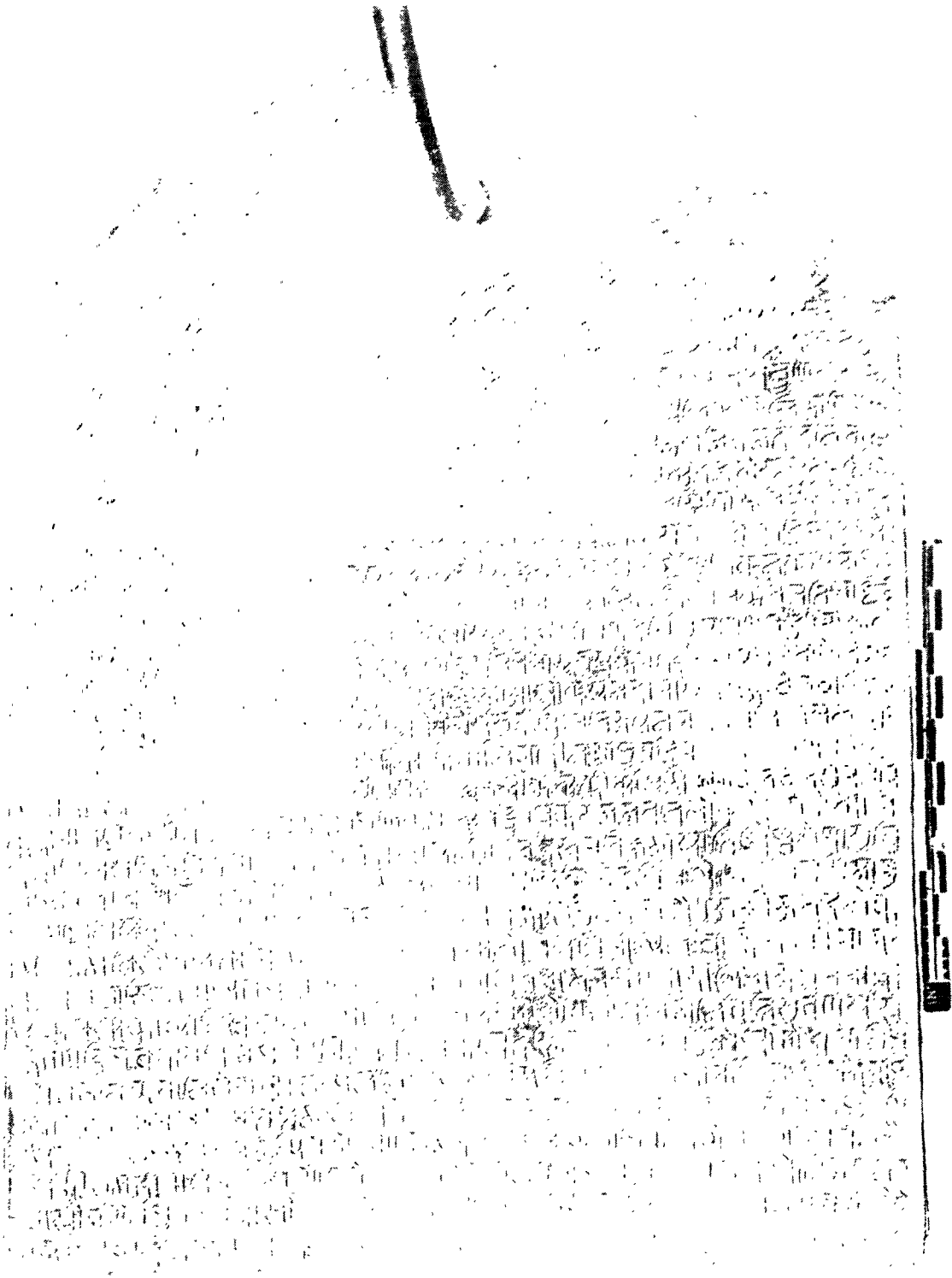


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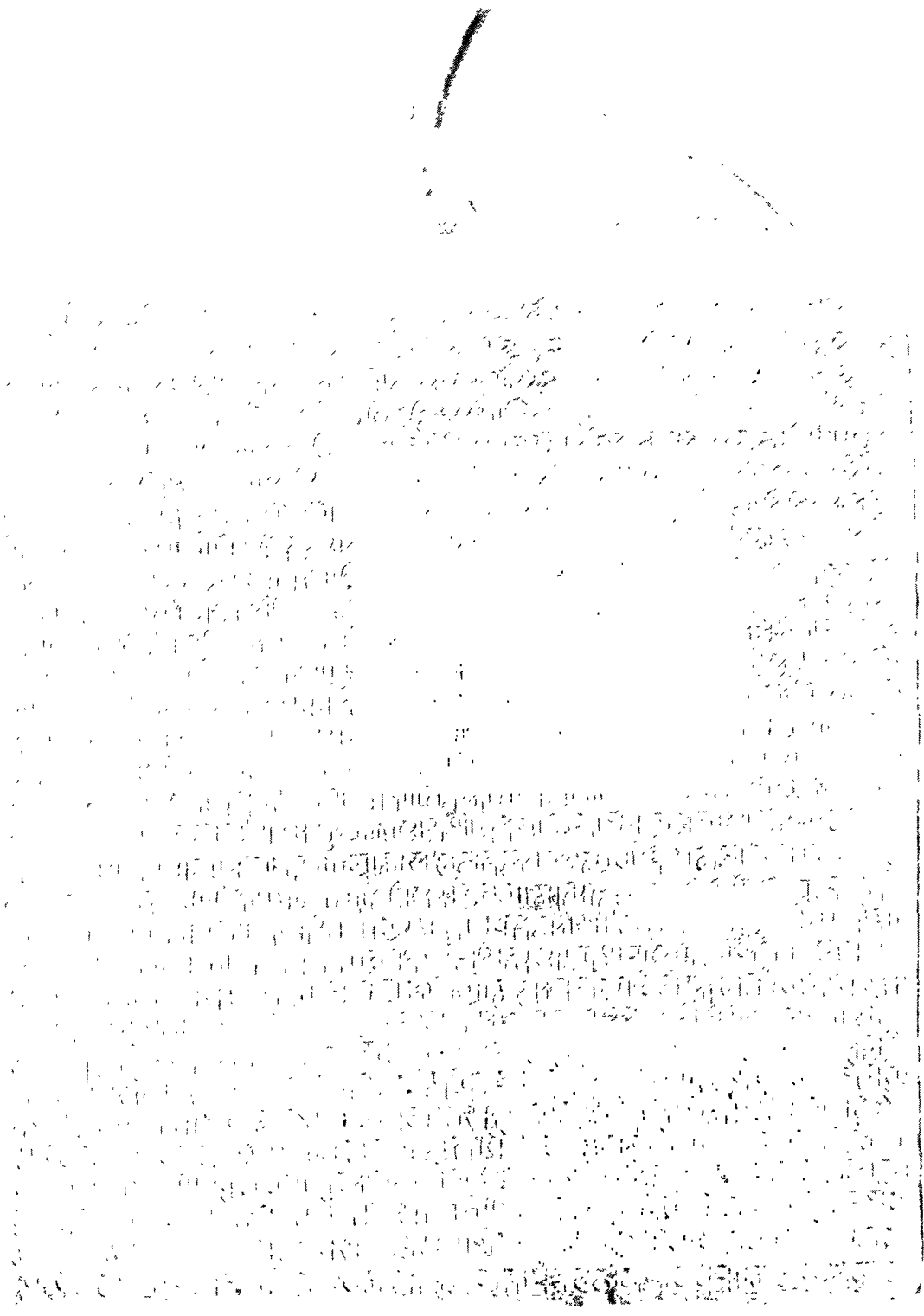


BOAR SEAL OF THE COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTARAYA.

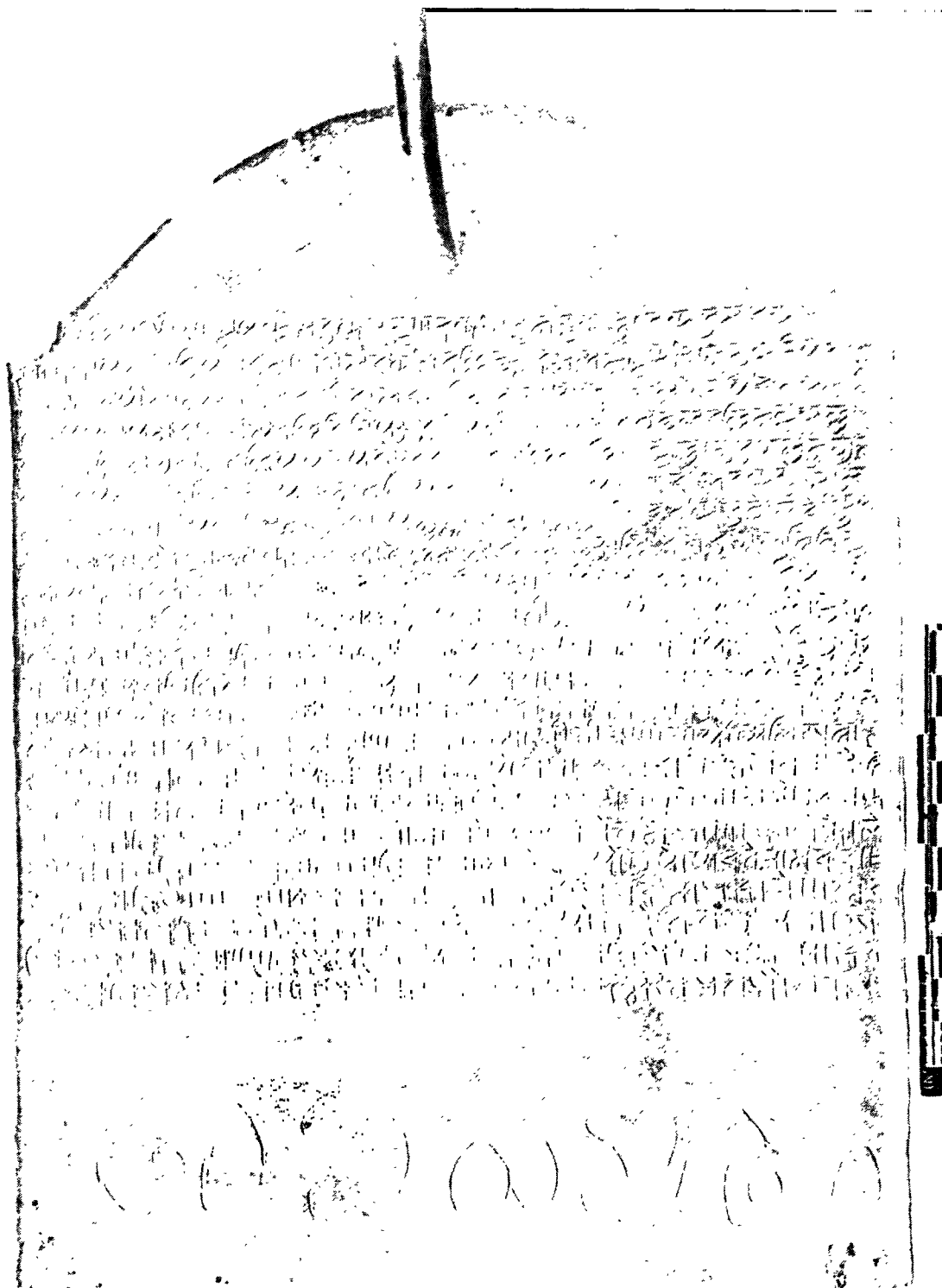




COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).



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